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A father told his 13-year-old son that his grandmother had terminal cancer and that this was the beginning of the end. The son quietly corrected his father, "No, it's not the beginning of the end, it's the beginning of the beginning."

told by a subscriber

Calvinist Contact

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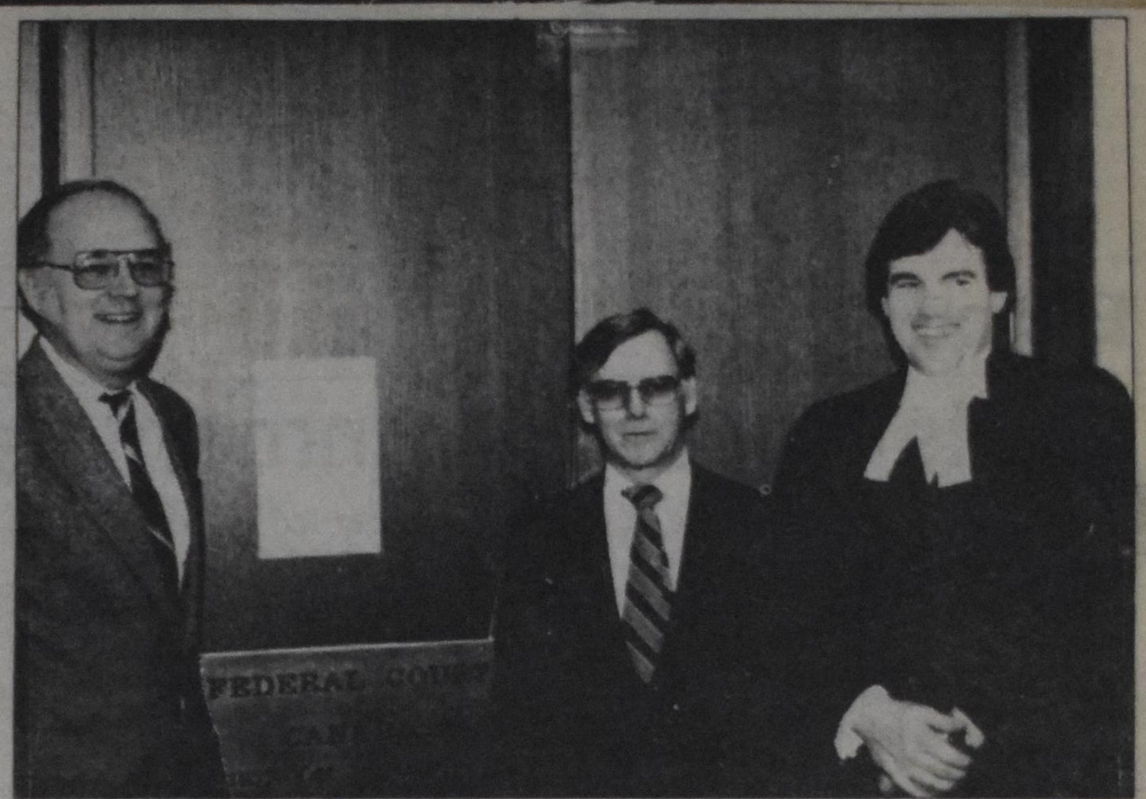


Satisfaction after a well argued case; from l. to r. Gerald Vandezande, Lyle McBurney and Richard Fitzsimmons

Definition of gift key in McBurney case

Bert Witvoet

TORONTO, Ont. — Justice Muldoon of the Federal Court of Canada — Trial Division — has heard the case of Lyle McBurney versus the Queen. The trial took place on January 17 and 18 in Toronto.

Counsel for the plaintiff, Mr. Richard Fitzsimmons, argued that in its tax reassessment for the years 1976 and 1977, Revenue Canada made no allowance for the religious portion of the program of Ottawa Christian School which Mr. McBurney's children attended.

Mr. Wildred Le Fevre, QC argued on behalf of Revenue Canada that moneys paid to a christian school could not be considered a gift since they had to be seen as payment for a service rendered.

"We quarrel with the application of the definition of what constitutes a gift," said Mr. Fitzsimmons.

Justice Muldoon acknowledged that in fact the question of what constitutes a gift lies at the heart of the case.

The two days of trial saw Mr. Bob Hudspith of Hamilton and Arie De Jong of Agincourt appear on the stand as witness for the plaintiff.

According to Mr. Fitzsimmons they along with Mr. McBurney were excellent witnesses whose testimony remained unchallenged by Revenue Canada.

"There is a chance that we will get a judgment that will say that all the money paid to a christian school is tax deductible," he said.

He expects that it will take Mr. Justice Muldoon at least two months to render judgment.

The action against Revenue Canada was launched and funded by the Educational Justice Fund of the Committee for Public Justice. Mr. Gerald Vandezande, Public Affairs Director, indicated that donations to this fund will be much needed and appreciated.

Next week we hope to carry a fuller report on the proceedings at the trial.

Tax rumours in the Ontario winds

Bert Witvoet

Catholic schools in Ontario may be getting more tax money if an advisory committee on the funding of elementary and secondary education advises the Ontario Ministry of Education to share commercial taxes with assessment-poor school boards.

Among the assessment-poor are catholic schools as well as rural schools. Catholic schools do not benefit from commercial tax money because the law says that unless the majority of shareholders are Catholic the tax money must go to the public schools.

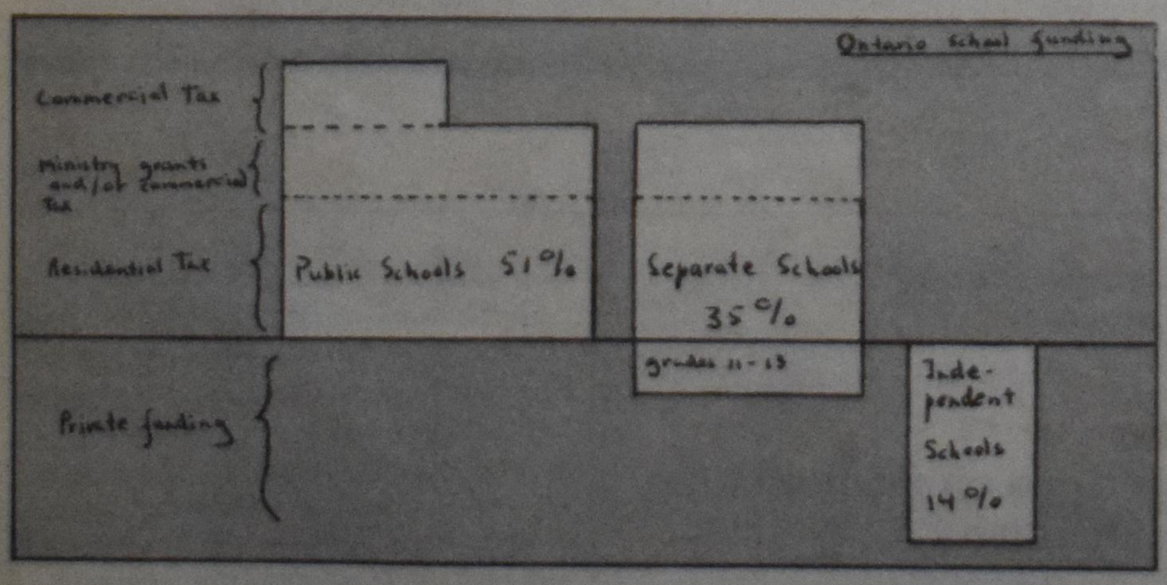
Rural municipalities have little industry to tax and for that reason its schools are also considered assessment-poor schools.

In the meantime, the poorest of assessment-poor schools, the independent schools, who receive neither residential tax money, ministry grants per pupil nor commercial tax money are left out in the cold.

According to Lyle McBurney, Executive Director of the Ontario Association of Alternative and Independent Schools, the independent schools are not invited to the party. "The word universal accessibility in Ontario traditionally means that some will be left out."

"If the decision of the Ontario government should be to share commercial taxes with assessment-poor schools, the gap between them and the independent schools will be growing," says McBurney.

But McBurney thinks that this may prove too much of an embarrassment to the government. At a time when the rights of Francophone and Catholic Ontarions seem to be strengthened, there may be some truth to the rumour that the government plans a tax break for supporters of independent schools, he says.



In this issue:

Jan De Bree tells how Leechtown called a new minister ... pp. 10, 11

Yes and no letters on women in office p.12

Politicians attempt to strangle freedom of speech

A shocking piece of legislation was slipped through the House of Commons with remarkable haste by an all-party agreement on October 25, 1983.

On that day, in less than an hour, the first, second and third reading of a bill amending the Canada Elections Act was passed. At least one of these amendments could have a far-reaching effect on many organizations in Canada.

The purpose of one of these amendments is apparently to stop all "third parties" from advertising in federal elections. In effect, it is an attempt to muzzle any single-issue organization, no matter the issue — prolife, anti nuclear, pro baby seals or the Canadian Police Association, from publishing, printing, or distributing any advertisements, flyers, placards or posters, etc., during the course of a federal election, unless it has the consent of the candidate or candidates or a registered party.

Further, any printer who prints any such material, and any newspaper which publishes it, could also be charged under this new provision of the Act.

S.72 of the Canada Elections Act, as amended, reads as follows:

"Every printed advertisement, handbill, placard, poster or dodger that promotes or opposes the election of a registered political party or candidate and that is displayed or distributed during an election by or on behalf of a registered party or a candidate shall indicate that it was authorized by the registered agent of the party or by the official agent of the candidate, as the case may be, and bear the registered agent's or official agent's name."

This prohibition does not include broadcast advertising, nor does it prohibit apparently editorial comment in newspapers. However, it will undoubtedly create enormous difficulties for third parties who may wish to raise an issue during an election campaign by way of newspaper advertising, flyers, etc.

Even during the hasty debate on this bill, some of the MPs expressed concern about the validity of such extraordinary legislation. This amendment would eliminate third party or special interest group advertising during the election period unless the third party had the express consent of a party or candidate for such advertising.

(Reprinted from *Campaign Life News*, December 1983).

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Editorial

Christian entertainment revisited

In the December 16 issue of our paper we carried an editorial about a super quiz for christian families. Considerable interest was expressed in subsequent correspondence and talks. One person offered to donate $500 for the development of such a game.

Another person writes that there is a Bible quiz on the market called The Bible Game. It sold for $24.95 in a few select bookstores, but is presently sold out. It promises to be back in the stores by February or March of this year.

According to Jerry Denbok, proprietor of The Family Bookstore in Burlington, Ont., only 1,500 games reached Canada before Christmas and were not available to most bookstores.

He wondered aloud if the game would suffer from a particular slant evident in other fundamentalistic publications. Reformed people tend to be more interested in church history, for example, than evangelicals.

He mentioned another game available in christian bookstores: The Un-game. It is a communications game that is non-threatening and non-competitive. The idea of the game is for the person whose turn it is to give an opinion on a certain topic or to express a personal conviction.

Published by Parker Brothers it has a christian version that contains standard components and christian oriented topics. It sells for $18.95.

We have talked with John Stronks, Curriculum Director of the Ontario Alliance of Christian Schools, and he has promised to look into the feasibility of organizing a small unit of teachers interested in developing a game or checking into the suitability of existing games.

Come to think of it, wouldn't it be a good idea to have a sort of ongoing committee looking at christian alternatives to present-day forms of entertainment?

This committee would not spend a whole lot of time on the questions that have occupied synodical committees in the past; for example, what do we think of the dance, movies and cards? Rather, the group would focus on producing and collecting suitable forms of entertainment.

It would be a *do* commitee rather than a *should* committee.

Those pesky little foxes

"Catch the foxes, catch the little foxes that ruin the vineyards, our vineyards that are in bloom," sings the lover in Solomon's Song of Songs.

Little foxes can do a lot of damage to human relationships. Christian churches have suffered more from the ravages of petty little squabbles than from major doctrinal issues.

A certain church in a small town in Ontario, the name shall be forgotten and buried in the past, was going to have a new organ installed. The organ committee had to come to a decision whether or not the organ should stand in the front of the church or in the rear.

Members of the committee hotly debated the pros and cons of forward projection and backward projection of sound. Some belaboured the esthetic dimension of the issue —would the organ look better up front or should it be less visible? Still others brought in the theological aspect. The Word of God should be central. Let's not give a prominent place to the organ. Then there was the question of whether the organist would be able to see the minister, or the choir, or vice versa.

Letters arrived on the doorstep of the minister's house and in the mailbox of the secretary of the church council. Meetings were held, which featured an angry stomping out of the meeting of brother so and so. After-service coffee hours were dominated by the subject "The Organ.'

Finally, at a congregational meeting held for the budget and the organ, an elderly man stood up and asked for the floor. He spoke with a heavy Dutch accent.

"Mr. Praesis. I jus want to say dat we don't even hav de organ yet, but de devil, she has been playing on it allreddy for stree weeks. Sank you, Mr. Praesis."

Wiser words were never spoken. The little foxes were at it again, spoiling the vineyard that was in bloom.

If there is one thing churches should remember, both consistories and church members, it is that one of the greatest temptations is to major in minors.

Let's hope that consistories spend their time discussing important issues that seriously affect the coming of the kingdom. Let's hope that members don't get stuck in nasty little criticisms about committees and consistories.

Catch thcse foxes, those little foxes that spoil the vineyards that are in bloom.

Letters

Bible game available

In reply to the person name withheld, who is willing to donate $500.00 for a bible game, similar to trivial pursuit, we received at Christmas a game called: The Bible game.

It's along the same idea as trivial pursuit. It's an educational game, with questions designed on multi-levels for the whole family, made by Cosmac Productions, Stoufville, 965 Brimarton Drive, Scarborough, ON M1S 2V1.

We really enjoy this game and would recommend it to everyone.

A percentage of the profits of the game will be given to missionary endeavours. It's available through christian book stores.

Mary Quartel,
Mt. Forest, Ont.

Reformed time capsule too ethnic

It's curious, if not altogether surprising, that the Reformed Time Capsule recently proposed on the pages of the *Calvinist Contact* contains much that is Dutch, but little that is reformed. Poor John Calvin and Abraham Kuyper get lost among the oliebollen, peppermints and assorted pieces of ethnic bric a brac.

Should food and drink pose such stiff competition for theology, or have I misunderstood the meaning of the capsule? The contents listed may leave non-dutch reformed Christians wondering whether someone hasn't missed the true meaning of the faith.

They may also wonder whether two items aren't missing from the Dutch reformed time capsule: a set of blinders, and a mirror.

Nicholas Terpstra,
Hamilton, Ont.

Advice on masturbation Freudian

Dr. Sloat, a member of the Fair Haven Christian Reformed Church of Jenison in his article "Son's dilemmas" shows that the seed of the serpent is also in the church of the Lord Jesus Christ. The first Satanic question, sowing doubt in the heart of man: "Did God say that?" plagues the seed of the woman as of today.

Why does Dr. Sloat refer to the Word of God in his advice on bringing up children and when it comes to advice on masturbation he replaces the Word of God with pure Freudian thinking?

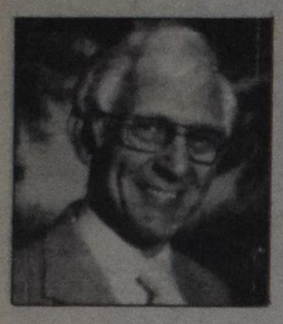
Dr. Sloat knows God's Word. His credentials are that he is a member of the Chr. Ref. Church. The question is, does he bow before that Word? The doctor knows that Scripture has something to say on this subject. He completely neglects that and fills it in with his own advice. It shows where he stands when it comes to accept the Word of God as the rule for our lives according to our creeds?

Eric Slothouber,
Smithville, Ont.

Could we restrict ourselves to making a point without attacking the person?

Editor

SKYLIGHTS/WILLIAM R. RANG



Our consciences

As I was reading Dr. James Dobson's "Emotions," I was reminded of one of the major conflicts of my childhood.

As we were walking over a bicycle path along a canal, my friend and I found an injured frog. It was obvious that the poor animal was suffering and we decided to do something about it. One of us suggested to kill the poor thing whereas the other suggested that placing it in the tall grass might give it a chance to recover.

Oddly enough both of us stated that it was our conscience which told us to make the suggestion we had offered. One conscience said, "Kill it." The other said, "Give it a chance."

Confusing situation! We had learned at school that the Lord speaks to us through our consciences. To whom had the Lord spoken? Did one of us have a malfunctioning conscience? I remember that we argued about that for some time.

The Scriptures have much to say on the subject. Paul writes to Timothy about a "pure conscience" (I Tim. 3:9) and in Romans about a conscience that "bears witness" (Rom. 2:15). In II Cor. 1:12 we read of the "testimony of our conscience" and in I Peter 3:21 of "the answer of a good conscience to God." All very supportive.

Yet in I Tim. 4:2 we read of a conscience "Seared with a hot iron" and in Titus 1:15 of a "defiled conscience." It is even possible to have a "weak conscience" (I Cor. 8:7).

When we think of our conscience inthe light of the Scriptures, we will see that our hearts (emotions), our intellects, and our upbringing play a big role in the "speaking of our consciences." Our hearts and intellects are not always correct and our environment does not always influence us for the good. With other words, our conscience will only reproduce what we have programmed into it!

Simply stated, this means that when we watch, for example, we are watching a conscience-feeder.

Think of it. What does watching television do to ourselves and especially to our children who do not have the shield of discernment and wisdom? Are we slowly on destroying rather than building? Are we unfaithful stewards?

Yes, it is important what spiritual food we consume. That applies especially to our children who can be influenced so easily. Again that places before us the question about their education. Where do we send them?

May your conscience and mine be a pure one (I Tim. 3:9), fed by the springs of living water.

Ministers a scarce commodity

It is becoming an all too familiar story. The congregation had extended a call, three weeks passed by; finally a polite but negative response. For the Pastor search committee, again it is back to the drawing board. Renewed efforts to find the man who will affect the spiritual lives of the members of the congregation. The prospects are not good.

In the history of the Christian Reformed Church there has always been a shortage of ministers. The summary of classical statistics indicates 93 vacancies in the denomination with a total of 829 congregations. In Canada alone, 198 congregations with 29 vacancies. Recent studies show that by the summer of 1990, there will be approximately 154 vacancies in the C.R.C. In short, to use a light-hearted expression, ministers are a scarce commodity.

Are there then no effective ways to deal with this chronic problem? Certainly there are! Allow me to make some suggestions.

Synod of 1984, when dealing with the question of "Headship," must lead the way and open all the church offices to women. Discrimination extended into the spiritual realm is next to oppression.

And then there is this forbidden avenue known as article 7, virtually closed. The church must encourage members singularly gifted to enter the ministry by going this route.

Incidentally, at the classical examination of eligible candidates seeking admission by way of article 7, delegated elders must speak up, when they detect efforts designed to short-circuit the entrance.

In 1984, maybe, just maybe, we'll see new beginnings. A church free from clerical discrimination. A church where ordained ministers, male and female, seminary trained and those singularly gifted complement each other and a vacancy rate goes down to a more tolerable level.

Meanwhile, back to the drawing board of calling a minister.

Peter Damsma,
Clinton, Ont.

Help is better than debates

I think Ed Vanderkloet in response to Gerald Vandezande's Nov. 4 editorial misses the point. The victims of oppression in Latin America receive little comfort or help from the kind of debates by North American Christians which call for balanced judgment, or which seek to locate the blame for the conflict in that corner of world on the influence of Marxism or even Liberation theology.

No doubt conflicting ideologies are at work in Latin America. We should not shut our eyes to that. But attempts to portray the conflict only in terms of revolutionary Marxism directed from Havana and Moscow, will have the effect of North American Christians closing their eyes and hearts to the suffering of the thousands of innocent victims.

A more appropriate response is that taken by some Episcopal churches in the U.S. A recent CBC "Man Alive." program, showed these churches are taking responsibility for the victims of oppression in Latin America, by spiriting Guatemala and Salvadorean refugees out of Mexico, and harbouring them as illegal aliens in the United States.

The U.S. does not grant refugee status to exiles of the above-named countries but because of American involvement in the conflict in Latin America, these church people are coming to the realization that in the words of one of their members, obedience to the Cross takes precedence to obedience to the Flag, and if that requires an act of civil disobedience — so be it.

Here in Canada there is still an open door policy to Latin American refugees. We don't have to resort to civil disobedience to help these neighbours.

The courageous stand taken by our American brothers and sisters should serve as an inspiration to Canadian Christians to also lend a helping hand.

Ted Hogeterp,
Oshawa, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Women/nurturers and men/breadwinners?

Should it be women or men who tend babies? I asked my teenage sons. Both, said the first. That depends, said the second, on whether or not they are breastfeeding.

A valid point, no? Most of us who have been conditioned from birth to think of women/nurturers and men/breadwinners still have trouble figuring it out. Yes, men and women are equal, and no, they are not identical. Our cooperative strength lies in fusing our diverse skills and talents for the betterment of mankind and the glory of our Creator.

However, our roles have been defined so narrowly, especially within the Church, that many feel restricted to the point of utter frustration. Young women still get married and have babies without considering any alternative, because that's what they are SUPPOSED to do. Men also get married and have babies, but for them, becoming principal in the Christian School is their real vocation. Is that necessarily right, and is it the only pattern?

Personally, I'd like to see every woman able to stay home with her baby until, as my son says, she's through breastfeeding. That's the natural way. It does NOT mean she can't have other strong interests or even work parttime, although some of us physically need time to regain our strength.

Anne Hutten,
Kentville, N.S.

Pontius' Puddle

Society

"In the meantime ..." a look at emergency housing

Ben Vandezande

There are increasing numbers of people in our community who because of a specific crisis face the night without a shelter over their heads. Sometimes the problem is of their own making. Often they are the victim of a larger set of circumstances.

Example: A person who was receiving treatment in a local psychiatric hospital is released. When he goes to look for an apartment he finds that his disability pension won't cover available rents.

Example: A parent with dependents is forced to leave home in a crisis because of abuse. Often they are ashamed to go to family and, because their departure is sudden, they have no resources.

Example: A person with all his belongings comes into town looking for work, flat broke and not knowing a soul.

Example: A person who abuses drugs or alcohol has been ejected from the residence because of destructive behaviour.

Each of these (and several other variations) require some form of emergency housing. Simply defined, "emergency housing is shelter that is available immediately or on short term notice which the user wants or needs for only *a short period of time*."

Emergency housing should be more than room and board because the people who come for shelter also need some form of support, correction or counselling.

A profile of the need will vary from one place to another but often it is usually the female population that has the greatest need. Often it's a mother with a child or two. Strikingly, most of the people who need assistance are from the local community itself.

Where do they go?

The obvious question is that if these people are in need and there are few if any emergency shelters, where do they go? The short answer is that they "double up." An incredible number of people who are socially, emotionally or financially disadvantaged, simply move in with another person in the same position! Although we must always be amazed at such a sense of willingness to share, it often does lead to continued or more serious problems.

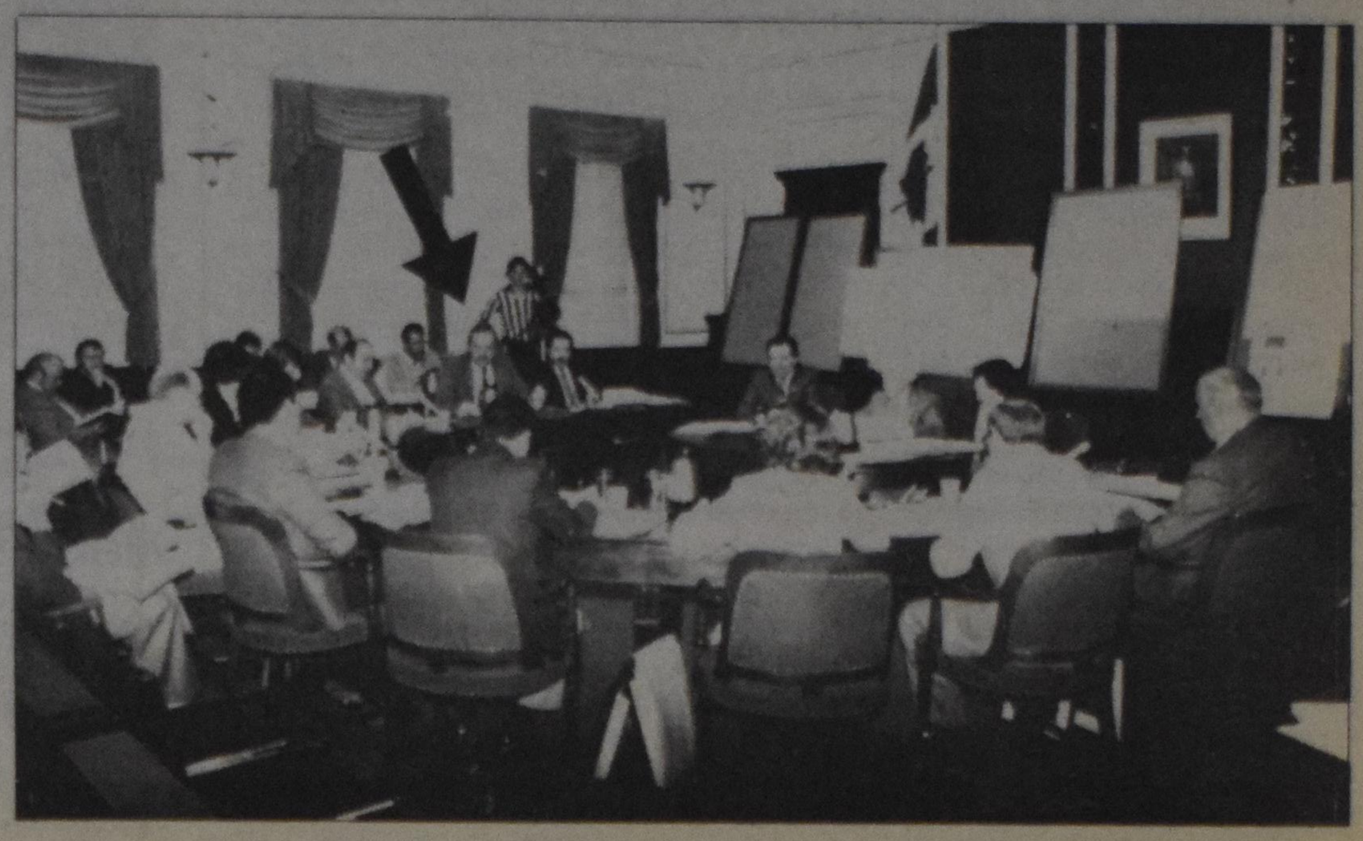
The other problem is that where emergency facilities are available, they are often filled to capacity. The people staying there, however, are not only temporary residents. Some simply stay for lack of an affordable alternative on the existing housing market.

There is a further "catch 22" for those who do go to an emergency shelter which provides more than room and board, i.e. support, counselling, etc. Such a facility does not qualify as a "residence." And according to the General Welfare Act a person applying for welfare has to live in a "residence" for at least three days before he qualifies.

In this way a person in a crisis who needs some form of transition housing *and* counselling, cannot get it at the shelter if he wants to qualify for government assistance.

There have been shelters established often with money from senior levels of government. Sometimes a regional government will fund a facility on a daily basis according to the number of beds actually occupied. As a result, income varies according to the number of residents.

This is an area that is looking for groups willling to respond. Emergency facilities with counselling/support are needed across the country. There are many who are "strangers" in their own community. Who will provide shelter for them in the meantime? It is often not a total solution to the problems they face. But it is a way to "be there" for people in their hour of great need.



The crucial moment for Alderman Vandezande

Alderman Ben Vandezande (see arrow) presented his proposal for emergency housing to the St. Catharines City Council on Monday evening, January 16. He is seen here giving his argument, while the rest of council listens closely. The vote afterwards was unanimously in favour of Vandezande's proposal.

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Think global, act local

Ben Vandezande

I am convinced that when it comes to electoral politics we ought to take much more seriously the municipal level. That does not exclude other levels, but it does offer Christians a very specific place to begin.

I suggest this for two reasons. Christians of the Reformational tradition love to discuss "basic principles" and "alternative approaches." Therein lies one of our strengths. However, to prevent us from being paralyzed by such discussions we should test out our political principles and approaches on some very down-to-earth issues.

The issues at city hall are not as grand as abortion, foreign aid, etc., but they are nevertheless issues that invite a principled approach. And yet it doesn't take long to learn that few issues are simply black/white and obvious to any reformational Christian.

Yet I am struck by how few people take an interest in municipal politics beyond the media accounts. May I suggest regular attendance at your local council meetings for a month and work through all of the issues council faces. Keep your own voting record. Better yet, go with someone else and compare notes at the end of the evening. You will be struck by how often you will disagree and in fact vote differently!

The importance of strategy

Secondly, municipal politics would teach us some important lessons in political strategy. How do we campaign? What is the importance of knowing who's who? How seriously do voters take literature that spells out a detailed election program?

And if elected how should we function? In city council you have to vote yes or no. You can't vote "maybe." More importantly, what relationship will you have with various groupings on council? If you are going to be an "independent" what problems does that bring?

As alderman, I often am an "independent." At council, there are two "groups." I will characterize them as Chamber of Commerce and Labour group. Another alderman and myself don't automatically vote with either. The result is that the close votes depend on how the two of us will vote. That provides a possibility for influence. But it also presents a problem: how do you gain support for items that *you* want to see passed?

Going for it

When I encourage involvement in municipal politics, I refer of course to all three possibilities: city council, board of education and regional council (where it exists). It is my conviction that if we want to demonstrate that we are "at home" in Canada we should encourage at least a few people from our communities to run for election. Such involvement demonstrates a committment to the public community as well as our own christian community.

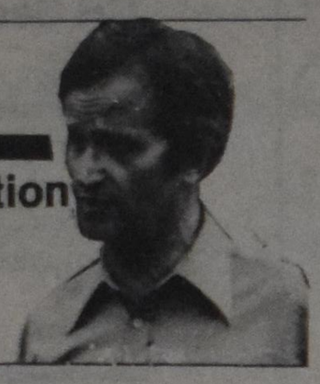
(As an aside, I suggest we have learned enough about debate and strategy within the christian community to be very effective anywhere!)

As we entertain seriously the possibility of running in federal/provincial politics, let's get involved municipally and "learn the ropes." Then let's get anyone involved in municipal politics together in a few years to share our experiences and plan our next steps.

Before we leave this let's not think simply of electing some *one*. Many of us could get appointments to library Boards, a museum board, a school board committee etc. That's the beauty of municipal politics; there's lots of room for involvement and not much room for spectators.

News

Cross examination



Dr. Bernard Zylstra

Thank God — George Orwell was wrong!

The most outstanding fact about 1984 is that it does *not* look like the totalitarian society George Orwell described in his book *Nineteen Eighty-Four*. Thank God — Orwell was wrong!

By this I do not mean that his prophecy proved to be wrong. Orwell did not intend his book as a prediction of the society of the future. Soon after his controversial book was published in 1950, he spelled out precisely what he had in mind:

My recent novel is NOT intended as an attack on Socialism or on the British Labour Party ... but as a show-up of the perversions to which a centralised economy is liable and which have already been partly realized in Communism and Fascism. I do not believe that the kind of society I describe necessarily **will** *arrive, but I believe ... that something resembling it* **could** *arrive. I believe also that totalitarian ideas have taken root in the minds of intellectuals everywhere, and I have tried to draw out these ideas to their logical consequences. The scene of the book is laid in Britain in order to emphasize that the English-speaking races are not innately better than anyone else and that totalitarianism,* **if not fought against,** *could triumph anywhere.*

We have to be clear about the nature of totalitarianism. It is a regime in which a single party (1) controls every form of social power, (2) backed up by the military apparatus of the state, (3) permeates the entire life of every individual, (4) eliminates all privacy by means of modern communication technology, and (5) destroys every expression of dissent by torture, death, or brainwashing the mind of the dissenter to "love" Big Brother, the head of the totalitarian regime.

We have seen the main features of such totalitarian regimes in Hitler's Germany, in communist Russia and its satellites, and in some military fascist regimes in Latin America. But we have not seen them in western Europe or North America, though these cultures have the "necessary" technology at their disposal. Why do these societies not develop into totalitarian systems? Because the biblical view of human nature *as essentially spiritual at its core* is still so widely accepted that a totalitarian regime cannot — as yet — find root in our societies.

As a matter of fact, precisely because of the remaining influence of the biblical view of human nature, Russia has produced its Solzhenitsyns, Poland it Walesas, and the military fascists in Argentina were voted out of power last fall.

George Orwell wholly overlooked the fact that human beings are spiritual at their core, that they owe ultimate allegiance to God, and that they will resist total obedience to earthly masters. Because of this basic flaw on his part, he considered it possible that an entire society could be manipulated by totalitarian brainwashers, torturers, and killers in one generation. Hence he dated his book *Nineteen Eighty-Four*.

If the erosion of the biblical view of man continues, as is evident in the journalists' trash written today about Orwell, then indeed we have grounds for fearing an expansion of totalitarianism into the democratic societies of western Europe and North America.

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto.

George Orwell's Nineteen Eighty-Four — An excerpt

The following excerpt is part of a conversation between O'Brien, the grand inquisitor of the totalitarian regime described in Orwell's book, and Winston Smith, the last dissenter.

A faint smile twitched the corners of O'Brien's mouth as he looked down at Winston. 'I told you, Winston,' he said, 'that metaphysics is not your strong point ... The real power, the power we have to fight for night and day, is not power over things, but over men.' He paused, and for a moment assumed again his air of a schoolmaster questioning a promising pupil: 'How does one man assert his power over another, Winston?'

Winston thought, 'By making him suffer,' he said.

'Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery is torment, a world of trampling and being trampled upon, a world which will grow not less but **more** *merciless as it refines itself. Progress in our world will be progress toward more pain. The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph, and self-abasement. Everything else we shall destroy — everything. Already we are breaking down the habits of thought which have survived from before the Revolution. We have cut the links between child and parent, and between man and man, and between man and woman. No one dares trust a wife or a child or a friend any longer. But in the future there will be no wives and no friends. Children will be taken from their mothers at birth, as one takes eggs from a hen. The sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. We shall abolish the orgasm. Our neurologists are at work upon it now. There will be no loyalty, except loyalty toward the Party. There will be no love, except the love of Big Brother. There will be no laughter, except the laugh of triumph over a defeated enemy. There will be no art, no literature, no science. When we are omnipotent we shall have no more need of science ... Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless. If you want a picture of the future, imagine a boot stamping on a human face — for ever.'*

George Orwell

Deadline extension granted to Interfaith Communications

OTTAWA, (CRTC) — On December 18, 1983, the Canadian Radio-television and Telecommunications Commission received a request from Interchurch Communication to further postpone the deadline of January 3, 1984 to 1 May 1984 to complete the formation of an interfaith consortium. The Consortium wanted to prepare its application in answer to the call enunciated in CRTC Public Notice 1983-112.

Letters in support of such a postponement were also received from the following: The Anglican Church of Canada, the Baptist Convention of Ontario and Quebec, the Canadian Baptist Federation, the Lutheran Council in Canada, the Presbyterian Church of Canada and the United Church of Canada, the Roman Catholic representative on Interchurch Communication and the Greek Orthodox Church of Canada.

On the way to the second million

TORONTO, Ont. (OCRCEF) — The CRC-Community-RRSP has reached its *first million* of deposits, says Harry Houtman of the Ontario Chistian Reformed Church Extension Fund, Inc.

The Retirement Savings Plan was registered with the Federal Government in January of 1982, and has quickly gained acceptance.

All the funds on deposit are invested in mortgages on Christian Reformed churches, Christian Schools, and other Reformed causes.

The Board of Directors anticipates the second 1,000,000 will likely be deposited within the next year. With a current interest rate charge of 9%, a number of applications for funding are pending, and the approximately 8% paid to depositors is competitive with similar variable rate plans of the major financial institutions.

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Church

Pastoral Pondering

Church weddings II

Rev. Nick Knoppers

Confusing "church" with "building" often affects our policies regarding wedding ceremonies in our churches. We assume that a wedding ceremony performed in a sanctuary is fully sanctioned by the instituted church. Therefore, if a church does not agree with a particular marriage, it is reasoned, the wedding ceremony must be held in some other place. Thus we have strong notions about the *place* where a ceremony is to be held.

A private affair

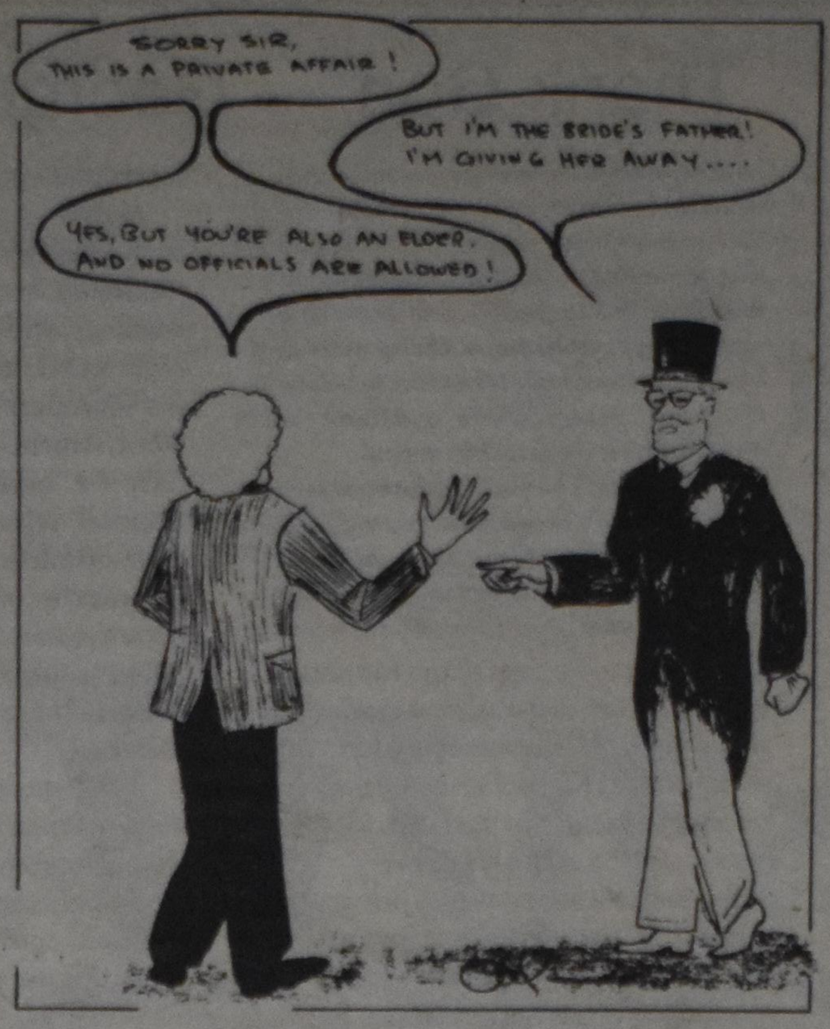
For people under the Church Order of the Christian Reformed Churches, this preoccupation with "place" creeps into our interpretation of article 69 dealing with "Solemnization of Marriage." Specifically, people have trouble with the phrase, "Marriages may be solemnized either in an official worship service, or in a private gathering of relatives and friends."

The designation "a private gathering" does not, despite widespread belief, say anything about the place. The word "private" merely says something about the *character* of the ceremony. Thus, a private gathering may well be held in the sanctuary. "Private" is here the opposite of "official," the latter being a regular worship service under the auspices of the officebearers.

Church order ruling

Most wedding ceremonies I lead are "private," yet nearly all take place in church.

The history of article 69 confirms the distinction I have made. In 1949 it was decided "that the task ... is not strictly an ecclesiastical affair" (ACTS, p. 66, art. 114, XIII, Sup. 8, p. 122ff; further, quotes from S. Volbeda, W. Heyns, Van Dellen & Monsma, Dr. H. Bouwman; see also ACTS, art. 74, sup. 18, p. 250, 251).


SORRY SIR, THIS IS A PRIVATE AFFAIR!
BUT I'M THE BRIDE'S FATHER! I'M GIVING HER AWAY....
YES, BUT YOU'RE ALSO AN ELDER. AND NO OFFICIALS ARE ALLOWED!

Personally, I am convinced that a marriage ceremony is not an ecclesiastical affair. Formally, a wedding ceremony — though private from the point of view of the organized church — is no different from a funeral service. And have you ever heard of a consistory refusing a funeral service in the church sanctuary? I haven't.

Nick Knoppers is a semi-retired minister of the Christian Reformed Church living in Edmonton, Alta.

CR See

The stated clerk, one good morn,
from a church in Minnesota,
received a truck-load of corn,
which was in lieu of their quota.

Sy Nodd

Church News

Christian Reformed

Called

— to Dundas, Ont., Rev. Jelle Tuininga of Lethbridge, Alta.

Classis meeting

Classis Eastern Canada will meet in regular session on Tuesday and Wednesday, March 13 and 14, 1984. The meeting will be held in the First Chr. Ref. Church of Fredericton, NB. Material for the agenda of Classis should be sent to the stated clerk by January 27, 1984, in order to be included in the agenda and for the consistories to have adequate time to familiarize themselves with the material.

Stephen Sietsema
stated clerk

Press Parade

Ah choo! — Amen!

FORT WORTH, Texas (EP) — They gather to worship in a room with no carpeting, they sit far apart, don't shake hands and don't allow the pastor to wear aftershave lotion. They are all victims of severe allergies who have formed their own church group after years of avoiding regular services because of reactions to everything from perfume to clothing.

Last month, about a dozen people started meeting Monday nights at the University United Methodist Church. "It's in the experimental stage," said the Rev. Dale Hunt, "but the people who have been coming really appreciate it." The group, which has grown to about 20 persons, is open to all faiths. Though the group is tolerant about theological beliefs, it lays down strict grooming rules for those who attend, including the pastor. Hunt has to shower before the meetings and make sure he isn't wearing anything that could cause a reaction. "I'm the cleanest clergyman in town when I go in there," he said.

I still pore through a stack of church bulletins each week and mail items of interest to the office of *Calvinist Contact*. I notice they are often used on the Church page. I would now like to ask consistory clerks to mail me their church bulletins. That way I can go through them and save the people at *Calvinist Contact* the time of reading through thousands of church bulletins for items of interest. All kidding aside, please send your church bulletins care of Rev. John Van Harmelen, Caesarea, ON L0B 1E0

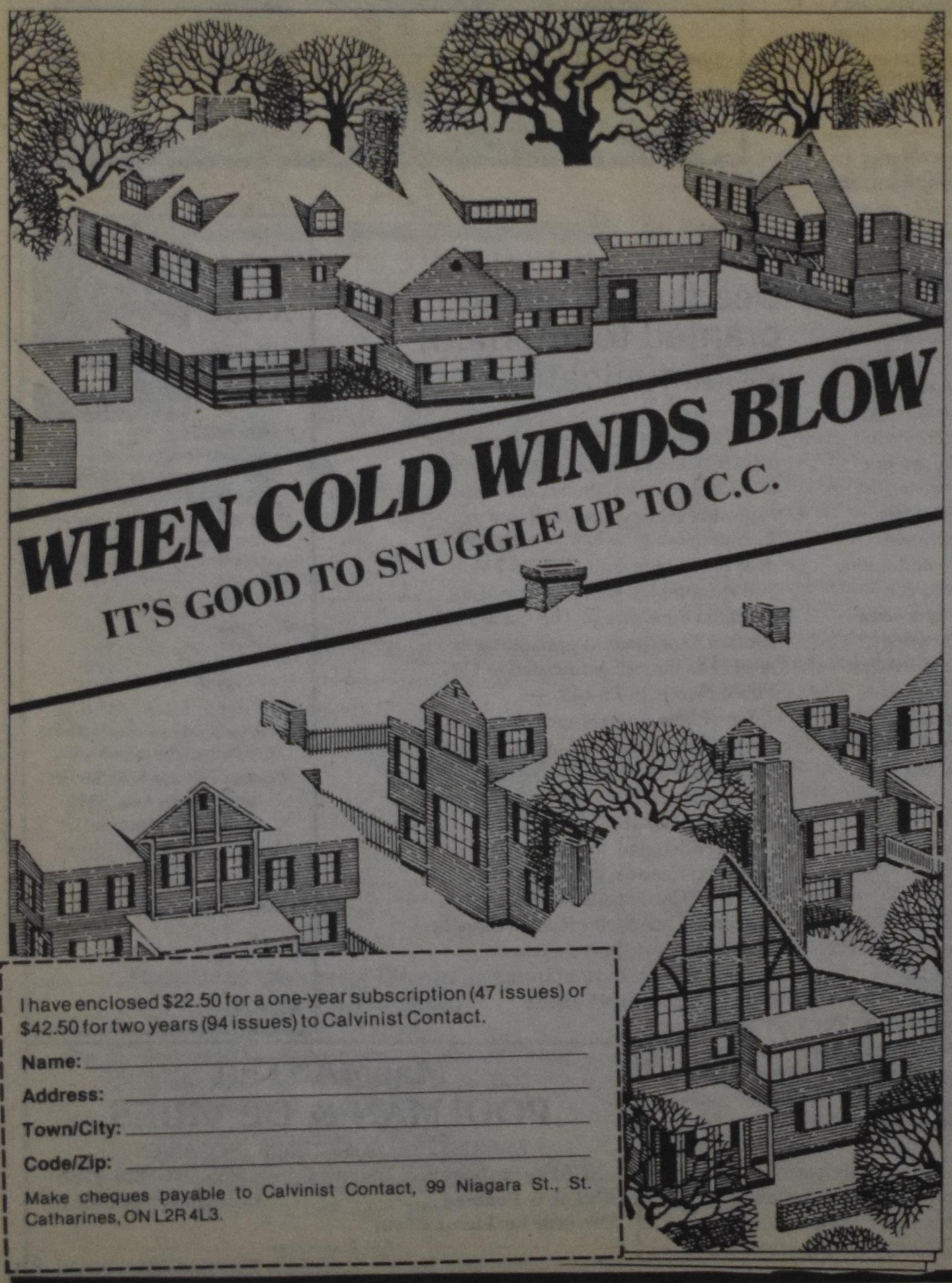
More money for Ontario chaplaincies

In a dramatic move the Ontario cabinet allocated an additional $250,000. for chaplaincy positions in the province. The decision was made in the cabinet meeting of Tuesday, January 10, and efforts to fill five new positions began immediately.

Rev. Carl Tuyl, chairman of the Ontario Provincial Interfaith Committee on Chaplaincy, stated that the funds would enable the committee to appoint five regional coordinators. The task of these regional coordinators will be to recruit and organize community volunteer work. They will be highly skilled chaplains whose function will also include the training of such volunteers.

The regional coordinators will be concerned with the institutions of the Government of Ontario in addition to other places where pastoral care will be needed.

Rev. Tuyl also mentioned that the first appointee is the Rev. Siebert Van Houten, who up to this time was the duty chaplain at the Hamilton Psychiatric Hospital. Rev. Van Houten will be the regional coordinator in the Hamilton area.



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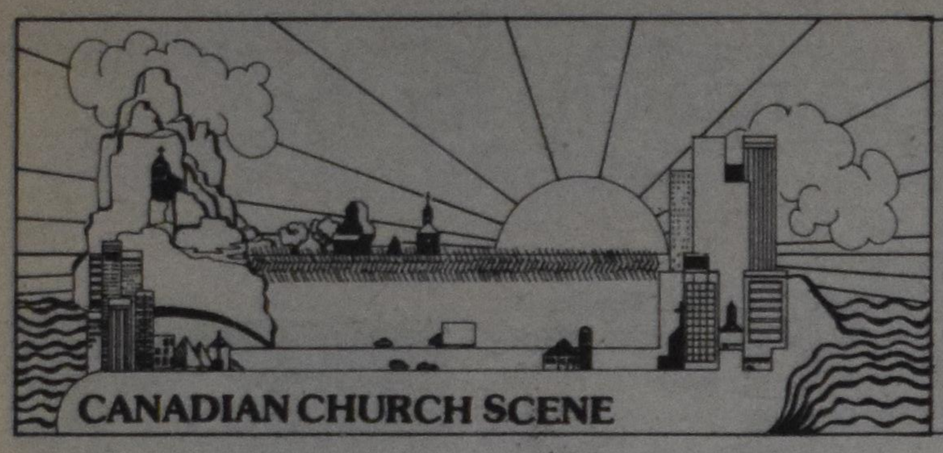


Johan D. Tangelder

Quebec — the Catholic province

Illiteracy strengthens control

No Canadian province has gone through so much upheaval within the last twenty years as Quebec. Until the "Quiet Revolution" of the 1960's it was a model of conservative Roman Catholicism. The church held unchallenged sway over French Canadian society.

Quebec's culture was derived from pre-revolutionary France. By blocking modern ideas, the clergy ensured conservative stability. In 1974 Bishop Hubert commented: "Profound knowledge of Holy Scriptures, the Church Fathers, Doctrine and Canon Law is as rare here as in any diocese in the world."

Written in stone

The educational system was controlled by the church. French was and still is the language of instruction in the parochial schools. The British North America Act of 1867 left education to the provinces but stipulated that in some areas separate (Roman Catholic) schools could not be controlled by provincial legislation. The school system was responsible to the bishops and not to a ministry of the government responsible to the electors.

In the late 1950's a clamour was raised to greatly reduce or even abolish religious teachings in the schools. In 1963 a new educational bill was introduced by the Quebec government, but it was withdrawn owing to pressure from the Catholic episcopate. Only after many hours and days of secret consultation between the bishops and government representatives, a refashioned education bill was introduced.

Despite the Quiet Revolution, the ministry of education is still dependent on the good will of the Quebec episcopacy. But today a growing number of young people flock to newly founded non-Catholic schools of higher learning, where they are taught sociology, political science, business administration and related subjects in French for the first time in history.

With Jesuit zeal

Nationalism has always been a strong force in Quebec. Until the Quiet Revolution the Catholic clergy were seen as the best guarantee for continuity of French Canadian culture. French Canadian nationalism was closely identified with clerical power. The Catholics of the 19th century supported Pius IX and his *Syllabus of Errors* and his insistence on the supremacy of the Church over the State. Because the clergy never developed a responsible Catholic laity, an attack on the clergy tended to be viewed as a direct attack on French Canada.

The union of Church and State reached its zenith under the late Premier Maurice Duplessis (1890-1959). Laws were passed banning the publication and distribution of anything that questioned Catholic teachings through speech, printed page or radio. Duplessis loved to call his province the "Catholic Province." Less than a generation ago it was practically impossible for the average French Canadian to obtain a copy of the Bible in his own language.

French evangelical pastors were repeatedly imprisoned for preaching the Gospel in French, on the street corners. In Northern Ontario, I met French Canadian evangelicals who could no longer endure the social and even physical persecution experienced in Quebec. Jehovah's Witnesses were hauled before courts for distributing their literature. Countless are the stories told by families who fled the province because of religious intolerance.

Closed shop

Quebec's trade unionism was also a powerful force for Quebec nationalism. In the early 1900's Monseigneur Begin, Archbishop of Quebec, boosted Catholic unionism. Under his guidance the unions changed their constitution and its rules to conform to social directions laid down in the encyclical *Rerum Novarum* (1891) of Pope Leo XIII. Unions consented to have a chaplain appointed by a religious authority, with the right to participate in their counsels and assist whenever necessary.

Through the Catholic Federation the Church maintained a tight control over labour. Catholic unions sought to practise not only the church's teachings on labour, they were also motivated by a desire to maintain the historic traditions of French Canada. International labour unions were seen as un-Catholic and unpatriotic, destructive of the French language.

For their part, international labour leaders looked forward to the day when Catholic workers would confine their attention to purely spiritual matters and leave labour organizations to run their own affairs. During the Quiet Revolution Catholic trade unions broke with the institutional church and accepted non-Catholic members into their ranks.

Of Jean Marchand, later a member of the Trudeau cabinet, MacLean's of Jan. 22, 1966 wrote: "Though a leftist, he was at least a real one — a tough pragmatic labour leader. He, more than any other individual, transformed the so-called 'national' French-Canadian unions from docile, Church-centred company unions into militant organizations that bargained hard, raised wage levels, and from time to time, called and won strikes." The entrance of powerful leftist unions hastened the disintegration process of Catholic hegemony.

Full retreat

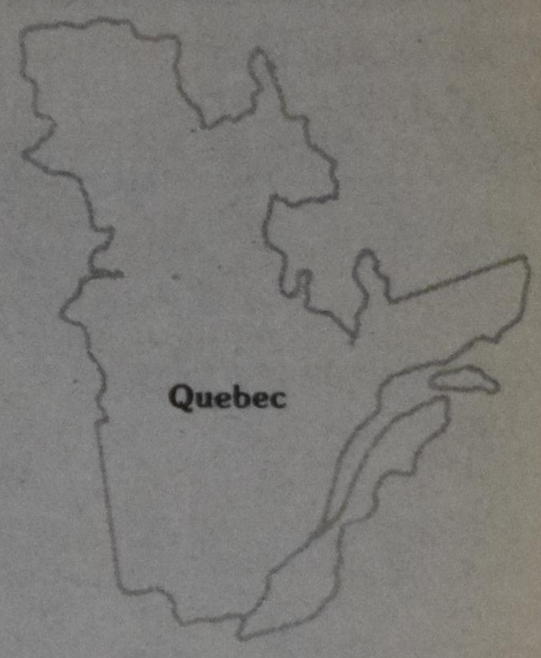
Growing indifference to the institutional church and traditional Christianity came later to Quebec than to other provinces, but its impact was more sudden and dramatic. Youth, frequently agnostic, were fired with new idealism. For many, the new secular nationalism took the place of traditional adherence to the Church.

In 1969, the Rev. Marcel Dubois wrote: "The vast majority of the 19-25 age group are alienated from the Church; faith in Quebec is their new religion." The priesthood dwindled in numbers: those entering the priesthood dropped from two thousand in 1946 to just over a hundred in 1970!

Grapes of wrath

Besides secularization, theological liberalism also stirred the Church. A new catechism appeared that shocked the conservative population. Many familiar and traditional teachings had simply vanished. By 1965 statues began to disappear from churches and Latin masses became rare. Church attendance declined as more and more abandoned the faith of their fathers.

The dramatic events of the recent past



have left Quebec in a state of turmoil. Many of the faithful, resenting innovation in worship and the new ideas permitted by Vatican II, long for the traditional ways. Others, by contrast, are impatient. Reforms in doctrines and life-style, they argue, have not been rapid and radical enough.

From darkness to dawn

Current political and religious upheavals in Quebec present a golden opportunity for missions and evangelism. Bibles are not available in both Protestant and Catholic versions. Evangelical Baptists preach the Gospel via press, radio, TV, literature. Young French Protestants take the lead in evangelizing their own people. Our own Back to God Hour French radio program is well received. A few years ago the "Institut Farel" was founded, supported by the Christian Reformed Churches, the Presbyterian Church of America and a large number of Canadian Presbyterian churches. It provides training for French Canadian lay people.

Though the Catholic Church has been dealt many blows, it continues to have significant influence in politics and elsewhere. Wrote Dr. W.S. Whitcombe in "The Evangelical Baptist" of 1971: "Francophone evangelists in Quebec are reaching out in one of the neediest and most difficult mission fields in the world today."

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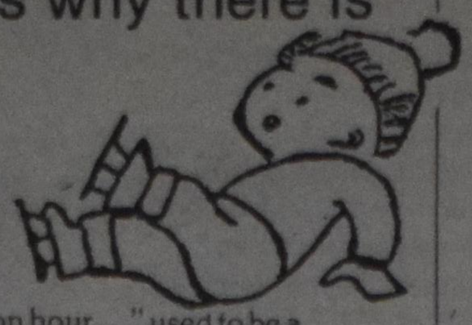
School

Chalkmarks

Fourteen reasons why there is less boredom in Abbotsford Christian School



"There is nothing to do at noon hour . . ." used to be a complaint frequently heard while wandering through the halls. At this particular moment there are 14 reasons why there is less boredom and hanging around at noon. With the help of grade 12 volunteers we have managed to organize a whole slate of successful noon hour activities. So far, most people who are attending are commenting favourably on the success of the sessions. To be creative or to learn a new skill or activity can be lots of fun, especially since there is no connection with classes or grades. Some sessions are even meeting more than once every eight days.

The slate of activities is as follows:

Poster Club Now that artistic people have the making of posters in their hands, we will never see any ugly or crooked announcements of any kind any more!

Hockey The capable Kampman cousins rule the hockey club with an iron fist.

Chess, Checkers and Board Games People interested in quietly playing games can do so with Mr. Contant in room 105.

Grad Committee, Student Council, Pendulum Committee If there's nothing on the agenda they meet to keep in touch.

Arts and Crafts Mrs. Smith seems to be full of ideas about what can be produced during arts and craft sessions. One thing we know for a fact, there will be lots of laughter!

Computer Science Mr. Vander Schans is making it possible for students who cannot, or have not yet taken his course, to make some sense out of this "gadget of the new age."

Dutch Some students are interested in finding out about their "roots," others are planning a trip to Holland, and others again feel that being a part of an ethnic group is not so bad at all.

Prayer and Study It seems lately that many of our students, their families or others have been hit by difficult times. The opportunity for students to share in prayer and Bible study is provided in Miss Hitchcock's room.

Gymnastics A long list of names shows there is great interest.

Sewing It is not known exactly what they are doing...

Shop The shop is a very popular place for some students. They can pretty well make what they like as long as it is not too large.

Photography With Mr. Bakker's enthusiasm it is surprising that the long list of interested individuals attending this session isn't longer.

Volleyball This is a popular sport, especially with the girls.

Table Tennis This activity is supervised by Mr. Boersma, but with a pro like Hilton Chen to help him one wonders "who's who." Sounds like fun!

The Carillon,
Abbotsford Christian School

Dordt College campaigns for the 21st century

Ellen Zwart

Two hundred students per year could receive increased financial aid as a result of Dordt's new Heritage 21 Campaign.

Heritage 21 wants to afford future students the opportunity to receive a christian education at Dordt. Funds from the campaign will already be available for student aid within the next couple of years. Its goal is to ensure that funds are available to students into the 21st century.

Expenses at Dordt must increase if it is to be able to continue to offer the variety of programs it does and to maintain a reputable faculty, according to Lyle A. Gritters, Vice-President for Development.

Funds received through the campaign will establish the Heritage Trust Fund. The ultimate goal is to establish a fund of $2.5 million, with $250,000. available for student aid each year.

Because of a commitment to working communally for Christ's Kingdom, Dr. J.B. Hulst, Dordt's president, felt confident about asking Dordt's constituency for aid.

In 1955, writes President Hulst, Dordt College, then

known as Midwest Christian Junior College, was founded by the association of Reformed Christians to whom the appeal is now being presented. A primary goal of this group was that "covenant youth receive a scripturally-oriented higher education which would prepare them for christian service."

The founding community understood that the parents of young people could not do that alone nor should they "since the education of covenant youth is the responsibility of all who confess, 'I believe in the communion of the saints.'"

"Heritage 21," says Mr. Gritters, "is an attempt to solidify our efforts to make christian higher education at Dordt possible for all those who really want it."

Food for thought

The following quote is taken from the keynote address of the recent Annual Meeting of the Ontario Public School Trustees Association. The speech was given by the OPSTA President, Mr. A. Townsend. It's interesting to note that they too have their problems.

The 10 commandments for school board members

* Thou shalt not play God. Power resides with the Board as a whole. Remember you need a majority to implement your individual ideas.
* Thou shalt not spend time counting paper clips. Your time is important. Concentrate on policy-making, not minutiae.
* Thou shalt not covet thy neighbour's tax rate. Sure, apply sound cost analysis and good business practices in the operation of your schools, but concentrate on providing the best educational program your community can support.
* Thou shalt not bargain in bad faith. The negotiations process should be perceived as a way of reaching important decisions with staff.
* Thou shalt not have a one-track mind. A school board must take into account all existing factors, not just the "platform" you ran on to get elected.
* thou shalt not be intimidated by pressure groups. Listen to your community organizations, but use your own best judgment.
* Thou shalt not lose thy cool in public. Times can be trying, but to learn patience, refer to the Book of Job.
* Thou shalt not be the superintendent of schools. Nothing disturbs a staff more than to have board members assuming the roles that belong to other professionals.
* Thou shalt become the board of education. Keep informed about education and you can make your planning the exciting work that it really should be.
* Thou shalt love thy district's children as thine own. You have hundreds, perhaps thousands of children to think about. Provide equal time and equality for all your brood.

Ontario public school grants up five per cent

Ontario provincial grants to the public school boards will total $3,041.8 million, an increase of five per cent over this year. The amount is $144.8 million more than was allocated last year.

Dr. Bette Stephenson, Education Minister, said that enrollment in the public system is expected to decline 1.5 per cent next year while the assessment base is expected to rise by about 2 per cent.

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The introduction of a new policy

A tightening up in Ontario's secondary schools

Ellen Zwart

Ontario's Ministry of Education has come out with a new policy hand book regarding program and diploma requirements for grades 7 through 12. The changes brought about by *Ontario Schools: Intermediate and Senior Divisions (OSIS)* reflect a concern about falling standards in the province's schools.

Complaints about the secondary system not being challenging enough for students and not preparing them for vocations were frequently heard. Industry was not interested in a smattering of skills taught in "shop" programs but in students who could write and spell and read and who cared about doing a good job. "Leave the training to us," they said. "You teach them responsibility!"

Parents became more worried than ever about a lack of discipline, too many spares, and options that had more fluff than substance.

The review process began in May 1981. In October the Secondary Education Review Program (SERP) made 98 recommendations to the Ministry of Education. Among them was the recommendation to do away with grade 13. In itself that was nothing new. Ontario is one of the few provinces to retain grade 13. It has talked for almost two decades of letting it go. "If the system was tightened up, students could handle university requirements in four rather than five years," was the argument.

What about private schools?

In its response to SERP, the province issued the ROSE Report (Review of Secondary Education). In it they endorsed this key recommendation. They agreed that the system could be made more challenging for Ontario's students.

The section in the new policy on private schools has been reduced from about 172 words to just 37. According to John Vriend, principal of Beacon Christian High School in St. Catharines, Ont., it is hard to determine what the ministry has in mind with this de-emphasizing of the province's private schools, since they were never consulted about changes to the policy in the first place.

"Such a move would have gone a long way in creating goodwill between the ministry and the private schools," says Mr. Vriend.

The benefits would have been mutual. Mr. Vriend feels that by overlooking the christian schools in the planning stages of the new policy, the ministry reflects a lack of appreciation for the contribution of christian schools to the educational scene. On the other hand, he maintained, the provinces' christian schools don't take enough advantage of the resources and knowledge the province has to offer.

Changes to begin in 1984

The changes to secondary education will begin to take effect in September, 1984. They will be introduced in stages with grades 7,8 and 9 being initially concerned. By June 1988, most students graduating will receive the new diploma, although the old honours diploma which includes grade 13, will still be around until 1990.

Under the new rules, the minimum number of credits needed to graduate was raised from 27 to 30. A number of additional compulsory credits were added in English, French, the arts, sciences, geography and history, physical education, as well as business and mathematics.

Grade 13 has not really disappeared. Ontario Academic Credits (OAC) will take the place of honours graduation courses. What remains to be seen is whether those students wishing to go to university and needing the OAC's can do so in four years or will need an extra semester to finish them.

There will be provision for students to take "a particular set of courses ... to provide a unified curricular emphasis." Vriend concedes that more discussion and detail are needed on this matter, but that these "packages" will function somewhat like college majors and will be listed on the students record card. The new policy is just that, policy, and time will tell how it is to be interpreted.

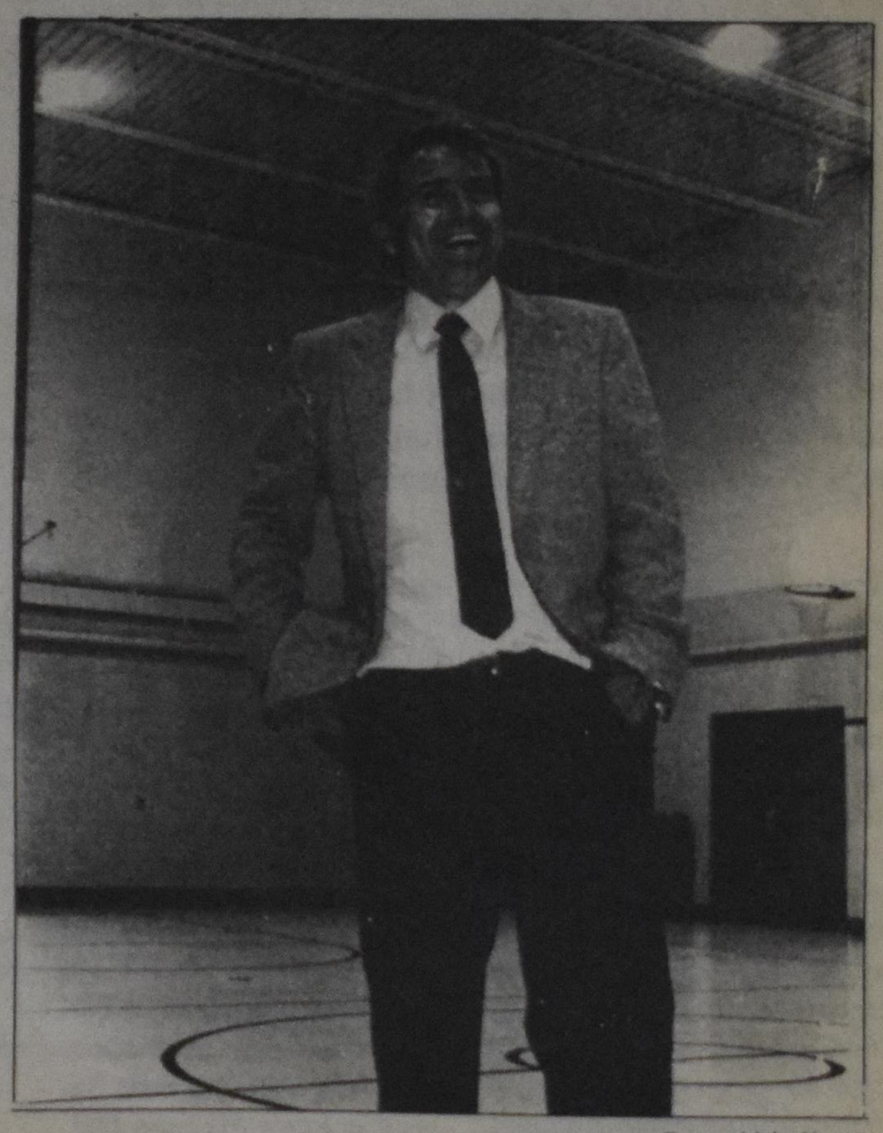
The effects on Christian secondary schools

What this means for a school like Beacon Christian High with a population of just under 200 students, and other small christian high schools across the province is not immediately clear. However, its academic requirements already include many of the new compulsory credits. In addition, Beacon has begun phasing every course into one of three levels of difficulty as required by the ministry.

What could mean some major changes in a small school is the incorporation of grade 13 into the present four-year system. This would involve additional staff, reorganizing programs and providing more options in order to make the courses available.

Mr. Vriend is quick to point out that the christian schools must present a complete program. "The christian community needs to offer a complete and excellent high school program. We can't afford to be without."

"The challenge is for christian schools not to accept the guidelines per say, but to adapt them and continue making distinctively christian curriculum for the schools."



Principal John Vriend

"We must continue to give direction and influence our teenagers," said Mr. Vriend.

A welcome emphasis in the new guidelines according to the principal is on cooperative education. This work-related type of study allows students to get some hands-on experience. It gives them a feel for what they like and don't like doing. It also gives opportunity to those students who are not so academically inclined to take some pride in their accomplishments. Beacon has a long list of work-study programs with students experiencing work in hospitals as candy stripers, childcare, bakery, garage, law office, kindergarten and with computers.

The challenge, according to Mr. Vriend, to christian schools arising from the new policy, is to develop a better and more complete high school program. This will include raising additional funds to make that possible.

Presently a cooperative study on the implications of OSIS is being done by the Ontario Alliance of Christian Schools, including secondary school principles and representatives of Redeemer Christian College. The changes to Ontario's secondary schools will also mean adjustments to their first year program.

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Story

Leechtown needs a minister

a story by Jan de Bree

Leechtown, a small place, supported by logging, located beside the Blackberry River on Vancouver Island is isolated. No stranger, but the occasional stray tourist comes to Leechtown. And in all cases these prodigals like the place. These wandering tourists like the river, the mountains, the ruggedness and the quiet. The citizens of Leechtown like the place too. Outside of town they have a sign that says, Beautiful scenery, Beautiful people.

Three hundred of the five thousand citizens of Leechtown are Dutch Calvinists who have their own church and elementary school. Their church called Amsterdam Reformed Calvinist Church, is located one mile outside of town in a hay field. Established in nineteen fifty-eight the church is today still a mystery with the local non-Dutch people. They are confused by the word Reformed. And when a local citizen asks what Reformed is he is told it is similar to Presbyterian. The difference is the Presbyterians are reformed Scots while the Reformed are presbyterian Dutch.

The Reformed Calvinists are proud of the size of their church. The other Leechtown churches have approximately ten to fifteen families each and a few young people while the Reformed Calvinist church has sixty-five families and many young people. The ministers from the other churches receive only a small stipend for preaching. They must pump gasoline or bag groceries to supplement their income while the Reformed Calvinist minister is paid enough so that he does not have to work.

Although Leechtown Reformed Calvinists paid their clergyman well they were without one this year for eight months. Those months were hectic.

Every four weeks two names had to be placed on a ballot. Few people in the congregation personally knew a clergyman therefore names were scarce. Any names that found their way into Leechtown usually came by way of relatives from other towns. With these passed-on names the calling commitee formed a duo for voting.

Before the voting the ministers on the duo were said to be the best available men in the Reformed Calvinist Church. After the voting and the call the rumours changed rapidly with the help of people like Joe Melk who informed the congregation they had chosen the wrong men.

He told anyone who listened that the minister called was disorganized; his children no longer attended church and he talked too fast. Joe said he waited with this information because he did not want to influence the voting. But now that it was done he could speak his mind. He claimed the other minister on the duo as the best man for the job. He was certain because his brother knew the man and said he was good.

Some people were annoyed with Joe Melk. They wished he had spoken earlier. Now they were going to have a bad minister. Others said it was no problem whatsoever because this minister was going to decline. When this minister did decline the congregation was relieved.

Now they were going to vote for the other man on the

Joe Melk

next ballot because Joe Melk's brother said he was the best available preacher. But when they voted the same procedure followed until the day they called a preacher from Manitoba.

Mrs. Stientje Flink who had a sister in Winnipeg informed Mr. Arie Loodgieter, chairmanof the calling committee, of a minister named Gijsbrecht Aemstel van Tuindorp who was interested in a call. He was formerly from British Columbia now in Manitoba and disliked prairie winters.

Mr. Loodgieter was optimistic. He arranged a conference telephone call with Reverend Gijsbrecht and the committee.

"Hello Reverend? My name is Arie Loodgieter chairman. The other two members of our committee are Mr. Jan Vrolijk the youth elder and Mr. Ben Poole a deacon."

"Good evening gentlemen," said Reverend Gijsbrecht.

"Are you interested in a call Reverend?" asked Ben Poole.

"Well, I'm not against it. My, you do not waste much time reaching the topic at hand young man. 'Get right down to business' must be your motto."

"No Reverend, I'm a deacon and these conference calls are expensive."

"Getting down to business," said Jan Vrolijk. "What are your priorities for the ministry?"

"Yes, of course, my priorities. A good question. I consider myself first a preacher, then a teacher and thirdly a pastor."

"Are you good with young people?"

"Definitely, I preach excellent sermons for the youth. I've been invited to speak at rallies even."

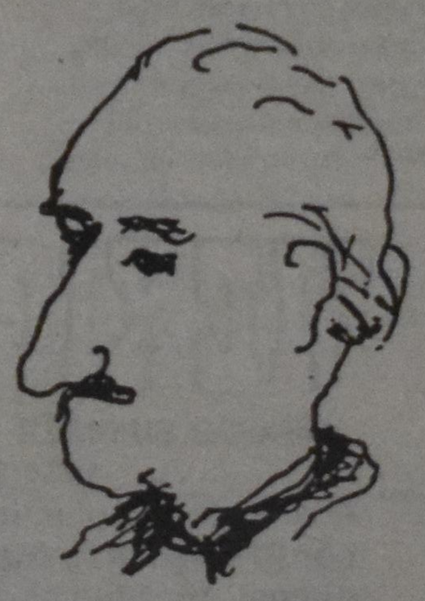
"Have you anything for the older people Reverend?"

"You are right, the older people need special attention because they often feel neglected and ignored. They must be brought along with the times and they must be prepared for their eternal home. I agree something must be done. Good point."

"Reverend Gijsbrecht do you mind if I ask you your opinion on women in office?" Arie Loodgieter said.

"Not at all. I will be honest. I like the idea of women in office. Women add a new dimension to consistory meetings. They bring a softer touch and a feeling of compassion to a man's world. But truthfully gentleman, I do not see it happening presently. Until synod decides I'm against it, although not biblically opposed."

After a short silence Arie Loodgieter asked the committee members if they had anymore questions. They answered no. Then Arie asked Reverend Gijsbrecht if he had any questions.



arie loodgieter

"Yes, I must inform you that I am a very busy man. My church presently gives me a great deal of time off. You see I am President of the Calvinistic Inter-Testamental Scholars Association which meets four times a year. I am a member of the synodical study committee on "Consistory, Congregation, Computer and Parsonage: The Micro-chip and Church Management.' Plus I am a board member of William of Orange Seminary in Boendoek, Ontario."

Again a short silence until Arie asked the Reverend if he would consider a call from the Leechtown consistory.

"Yes gentlemen, I will seriously consider a call from your church. But I have one condition. I must see Leechtown in order to give the call the proper consideration it deserves."

"Reverend Tuindorp Aemstel we'd be glad to have you over," said Arie.

"Does that mean you will take care of the air fare?"

"Yes, that is what it means."

"Oh, there is one other thing; my wife wants to go too."

Silence. A cough. Arie spoke, "I ... I think we can ... arrange it."

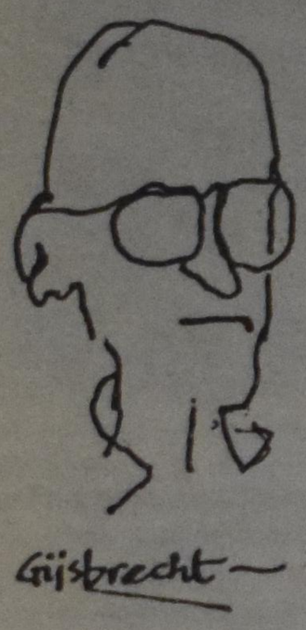
"Thank you gentlemen, your generosity overwhelms me. Viola and I will see you in three days. Farewell."

"Goodbye," Arie said. And they all hung up their telephones.

On a Tuesday afternoon Reverend and Mrs. Aemstel van Tuindorp were met by Arie Loodgieter at the Victoria airport and driven to Leechtown. Arie offered them a spare bedroom in his home but the Reverend and the Mrs. chose to stay in the Black Bear Motel.

Tuesday evening they met with the consistory where

Reverend Gijsbrecht reported what he said to the calling committee over the telephone. He followed his report with an extended tribute to Vancouver Island's mild climate as compared to cold prairie winters.



His wife, Mrs. Viola Aemstel van Tuindorp-Aapjes said she also possessed great memories of the subtle west coast climate and recalled fondly her three year stay in Saltchuck, B.C. where she loved to paint the mist rolling in off the ocean and over the rocks and into the trees. She said she was from an artistic family. Boudewijn Aapjes van de Beisbosch, the Dutch writer of the well known family saga *The Woodcutter's Hut in the Heather*, found in most church libraries, was her cousin. She loved the mountains and lakes around Leechtown.

She said she could live here forever painting landscapes, and maybe like her cousin Boudewijn in Holland write a book about the quaint people of Leechtown.

Wednesday Reverend and Mrs. toured the town, church and parsonage. The town was exactly as they had pictured it nestled between tall dark evergreen trees and mountains and close to a river where cool clean mountain water flowed and on its banks blackberry bushes grew.

Reverend adored the rustic church building. He commended the builders for their skill, sense of style and choice of timber. Mrs. thought the cedar ceiling with exposed fir beams in the parsonage livingroom was exquisitely warm and she said the view out of the picture window stirred the artistic feelings within her soul.

When together they said they loved everything about Leechtown Arie Loodgeiter and Mr. Bert Langdoen, president of the consistory, were delighted.

Soon after Reverend Gijsbrecht Aamstel van Tuindorp arrived in Manitoba he received a call from the Leechtown consistory. That Sunday from the pulpit he requested his congregation's prayers while he in the coming weeks deliberated the call.

The next day, Monday, he confided to a close friend that he would decline the call. Friday he asked the Leechtown consistory for an extra week to think it over. Sunday in Leechtown Mrs. Stientje Flink said she had heard from her sister in Winnipeg that Reverend Gijsbrecht had told a close friend he would decline the call. On the following Wednesday Reverend Gijsbrecht declined the call.

The Leechtown congregation was in an uproar. They were sure he was coming. They recalled how Mrs. Aemstel liked the parsonage and the mountains and how she wanted to stay forever. They recollected how Reverend Gijsbrecht admired the B.C. climate and their rustic church.

Mrs. Stientje Flink reminded everyone of her sister's warning. Although at the time it was not a warning but a rumour that the Reverend had no intention of accepting the call. She claimed her sister had predicted this disaster. And she, herself, suspected something amiss with Reverend Gijsbrecht right from the start. She said he was too friendly and Mrs. Aemstel was too high and mighty talking about a cousin writer in Holland called Boudewijn de Aap.

The consistory was also in an uproar. Joop Bylsma maintained calling a minister was no longer meaningful. Kees van der Meer accused the consistory of continually running down its minister and now Leechtown had a bad name throughout Canada with the clergy. Harry Smit denounced van der Meer as a liar.

Ben Poole, a deacon, asked if he could interrupt the discussion. He had received a bill from the Black Bear Motel for one hundred and ninety-five dollars and thirty-three cents, and a letter from Reverend Gijsbrecht requesting payment for expenses incurred travelling to and from the Winnipeg airport.

"Next time call someone from B.C.," shouted Joop Bylsma. "Then we don't get bills like that. Why didn't he stay at somebody's home? Aren't we good enough for him?"

The president, Mr. Bert Langdoen, called Bylsma to order and cautioned him not to speak slanderously of a minister. The minister had a special calling he reminded everyone. Before an accusing finger was pointed at a reformed minister the accuser better search his own heart first.

"You sound like Reverend whats-his-name. The one who

said that stuff from the pulpit because someone had criticized him."

"Now now Joop, I'm just saying to be careful. That high flying Gijsbrecht Aemstel van Tuindorp had every right to

decline. He doesn't have to accept because we bought him and his wife a plane ticket. And if he came out here for a quick and free holiday and if he secretly told a friend he would decline while asking us for more time to think it over, he'll have to stand accountable for it when the judgment comes."

"I hope it comes soon," Ben Poole said.

Not long after the Gijsbrecht affair rumours again found their way into the congregation and into the calling committee.

This time a Reformed Calvinist minister working as a chaplain for Dome Petroleum on the oil rigs in the Beaufort Sea wanted to return to a regular church. Another duo. Another vote. A call was extended and the unknown arctic clergyman accepted.

On the first Sunday in Leechtown for the arctic clergyman Stientje Flink was first in church followed in by Pieter Brink who sat down beside her.

"Good morning," said Mr. Brink to Mrs. Flink.

"Good morning," said Mrs. Flink to Pieter Brink.

"Have you heard?" said Mr. Brink. "He drives a truck."

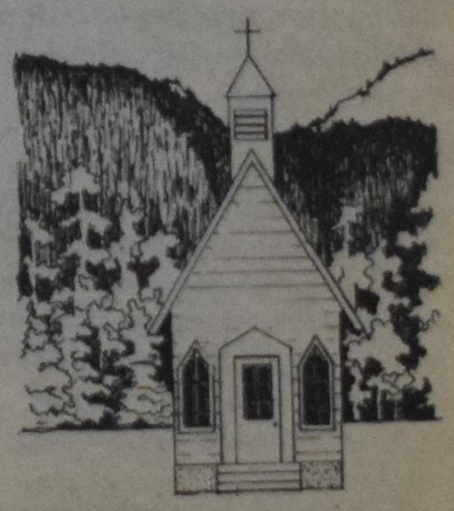
"Who drives a truck?"

"The minister."

"He drives a truck?"

"Yes, a pickup truck."

Oh no."



Jan de Bree is a writer of short stories, living in Duncan, BC.

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FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Taber-CKTA..... 8:00 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD.. 9:15 a.m. 1400
Kitimat-CKTK..... 8:30 a.m. 1230
Osoyoos-CKOO.... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 9:30 p.m. 940

Atikokan-CFAK... 10:30 a.m. 1240
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO
Ajax-CHOO..... 9:30 a.m. 1390
Chatham-CFCO.....
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB.. 10:30 a.m. 800
Guelph-CJOY..... 9:30 p.m. 1460
Hamilton-CHAM... 7:30 a.m. 1280
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m. 1480
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat)..... 6:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7MC
Sarnia-CHOK..... 7:30 a.m. 1070
Stratford-CJCS.... 8:45 a.m. 1240
Wingham-CKNX.... 10:30 a.m. 920
Woodstock-CKDK. 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN.... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

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CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal.... 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

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Issue

Readers talk about "Women in office"

It was to be expected that people would write in about the women in office editorial and coverage. It remains a touchy issue.

Here we offer a sample of the letters we received. If the mail brings in another shipment we may publish some more in the future. We don't intend to dwell on the topic for a long time, however.

Although we could make several comments from the editorial point of view, we will restrict ourselves to one.

The call from some of our readers for a biblical justification of the ideas in the editorial of November 18 is not entirely fair, after the editorial concludes that the issue may not be theological but sociological (just like the theory of Galileo was scientific rather than theological).

We find it difficult to produce clear biblical directives, for if we believed they were there we would not say that the issue may not be theological.

We certainly support the thrust of our readers that the Scriptures must lead us. We remain open to correction, but only if the Scriptures clearly forbid or command that women assume office in church.

Does God call women?

There is but one calling for every member of the Body of Christ ... and that is to teach, preach and to heal, as Christ did, and not one calling for male parts of the Body and another calling for female parts of the Body.

We often refer to the left side of the human body as the weaker or the female side and the right side of the human body as the stronger side or the male side. What would happen if these parts were to go their separate ways in attempting to accomplish the same task? They are different and yet they are equal.

"... a divided household falls." Luke 11:17

If male is divided against female, then the strong and the weak are placed in opposition, and not in supportive roles. Those who are called into his Body are called to be an extension of his divine hands doing his work.

"Go ye therefore ..." Matthew 28:19

... and not

"Males, go ye therefore in one direction ..."

and

"Females, go ye therefore in another ..."

You are called to be one 'in Christ' and you have one mandate, and that is to do the will of God in the role to which you have been called.

Is there a second kingdom into which women are called and in which they must seek to do their tasks? No, there is not. There is one Kingdom of God. If women are truly called of God into this Kingdom, who is there that is prepared to dispute or to question his divine calling and his wisdom? When He calls, He equips those whom He has called for the task of prophet, priest and king, be they male or female.

He is the prophet, priest and king in them. It is not a role assumed by man. Christ, in man, works through man and so also through woman, when He enters into them.

If every male in the C.R.C. that could be called by God to be a minister, was called to be a minister, or would acknowledge his calling to be a minister, there would still be insufficient ministers to fulfill the commission of Christ.

Meanwhile, and disgracefully so, valuable time is being wasted and lives are being lost, while man argues over the superiority of male over female ministers. This sets up an effective blockage to the work of the Lord. Is it but a tool of Satan?

"Humble yourselves therefore..." 1 Peter 5:6

Christ is calling you ... heed his voice today.

'In Christ' the inferior becomes the superior and the superior becomes the inferior. Should we say that the male becomes the female? Does the strong become the weak as the greatest becomes the least?

"For everyone who exalts himself will be humbled ..." Luke 14:11

You are called to unity and not to division, to oneness and not to separation. 'In Christ' there is no division.

"Therefore, if *anyone* is in Christ, he is a new creation." 2 Corinthians 5:17

... created for the sole purpose of ministering his Word, teaching, preaching and healing,

"Not by might, not by power, but by my Spirit." says the Lord.

Dear Father in Heaven,

In Jesus name, we ask you to effectively resolve this controversial issue of women "in the ministry," for your praise, your honour and your glory. We need and seek your guidance in this matter as one people united in one Body which is called by your name. We confess our inadequacies in this regard and acknowledge our sins individually and collectively, and our sinful natures before you.

Lead us and guide us to do your perfect will in this regard, through your Holy Spirit. Grant us your forgiveness and assure each one of us of your divine forebearance and eternal mercy.

We magnify you, exalt you and thank you, in the name of your Son, Jesus Christ, our Lord and Saviour, in whose name we pray. Amen.

Diane Van Zwol, R.N.,
Millgrove, Ont.

Continue in the tradition handed down

I am writing in reference to your editorial, "The genesis of a new sense of urgency" and Mr. Witvoet's report on the conference on women in office, and his feature article "Churches and women on the cutting edge." The above constitutes a large part of the C.C. issue dated Dec. 9, 1983 in which the editor displays not only a new sense of urgency but also an old desire to influence the C.R.C. constituency improperly.

The editorial comment that the Lord gives gifts to all believers is a universally recognized fact. However, the Lord created male and female with differing gifts. This is evident in all of creation, something most of us overlook. For example, chickens lay eggs, roosters lead the flock to where there is food and baby chicks gather around the mother by nature. I do not expect that God will ever reverse this order in creation.

In regard to Mr. Witvoet's observation that Synodical committees who have studied this issue have never been able to find any biblical grounds to exclude women from office is not correct. Just read some of the minority reports. It is probably more correct to observe that these committees have never been able to find any biblical grounds why women should be in office.

Mr. Witvoet makes reference to dragging our feet. The Bible and the unchanging Holy Spirit of Truth has led the Protestant and Catholic churches for centuries. Paul has written that we should continue in the tradition handed down to us; so let's stand firm, and not start running with a sense of urgency for sociological reasons.

Mr. Witvoet's thoughts regarding seminarian Leanne Van Dyk who says she feels called, are a lot different than mine. God calls only through His Word & Spirit and not through the way we feel or like. The so-called spirit that does call her must be coming as an angel of light.

We should have pastoral concern for those who do want, and those who do not want change. But the Church with Jesus Christ as its King cannot change its teaching out of concern for the one or the other and so lose its purity, King Jesus has said that a divided house will not continue to exist. We should have concern for where society is today, but we will never be relevant to it, because the teachings of the Bible are foolishness to both Jew and Greek, to Canadians and Dutchmen.

It is regrettable and improper for a committee member on "Headship in the Bible" to release some of the results of their studies to the person that addressed the conference on women in office. It is also unethical to use this prematurely-released information in public or the press. We have great respect for the Chairman of the committee on headship in that he stood firm in not releasing or confirming any information that had erroneously been disclosed.

It is even more regrettable (or perhaps I should say it a little stronger — deplorable) that this type of conference is being held at our denominationally owned facilities, with its present and previous personnel, students, and ministers from other churches promoting their cause. No secular or religious organization or institution with any integrity can allow this. It is a shameful way of trying to change the official teachings and confessions of this church.

A sector in the reformed churches of The Netherlands organized themselves to stem the tide of change and back sliding, however, to no avail. Most of your readers know what the history is there. Since women have been allowed in office and older children have been taken out of church services they have lost both their men and young people. The same can be observed in most churches around us on this continent.

For many the agonizing question is what can we do? Shall we give in to the so-called inevitable. Perhaps a more drastic action than that taken in The Netherlands will have to happen for our Church to remain the salt of the earth rather than vice-versa. What direction shall we take? At this point we should encourage each other to continue the good fight of faith. Consistories and classis must be careful in who they delegate to Synod. We must discourage those who want change because the world around them is changing.

All of us should prayerfully and carefully seek to find God's will and direction for His church and our lives.

Harry Van Gurp,
Belmont, Ontario

First the Bible!

After you attended the Women in Office Conference in Grand Rapids, Mr. Editor, you came back with a "sense of urgency," and you say ... I believe that women will some day enter all the offices of the Christian Reformed Church..

Now, do not get me wrong, I for one am very appreciative of the hard work, love and devotion of our women! But when Marchiene Rienstra speaks at the Conference about the pastoral approach, she mentions that this approach is to take place on three levels: "The emotional, the attitudinal and the Scriptural ..."

Did you notice the order in which these levels of approach come? The Bible is at the end. And I quote from your article: "Finally, there is a way listening to scripture ..." You see, that comes "finally" I suppose when the other areas have all been settled.

Now, that is exactly the problem with our solving issues. We first check out all our emotions and attitudes, and leave God for last. These emotions and attitudes have so often been moved, shaped and warped, I might add, by the

Continued on page 13 ...

A Canadian teacher encounters life in Sierra Leone (4)

Janet G. Disselkoen

Jan, a teacher from North Edmonton Christian School, packed up her books and left for Sierra Leone to take part in a special mission project of the Christian Reformed Church. She is writing down her impressions for the readers of C.C. in a seven-article series.

Perhaps it was a foolhardy move for two women and three children to set out on their own from Freetown towards Badala, 200 miles and eight hours away. But we had been away from the village for four days already, and it would be four more if we waited for Marc. Jo was anxious to continue literacy work and I to stay on schedule with Rachel and Jessica's schooling.

The trip went smoothly as the coastal mountains gave way to the interior plain which gradually rose toward the Guinea Highlands. The "good" road deteriorated into a dirt track when we reached the hills, but we had made good time and turned off onto the bush road to Badala by four o'clock. We would be home in time for supper even at our snail's pace of ten miles per hour over the rain-gutted road.

Mechanical problems

Our almost carefree journey came to an abrupt end, however, about five miles further on. There was a sudden clunk and then the grind of metal against metal. Jo jumped out of the Nissan Patrol and peered underneath. As far as she could see, nothing unusual was hanging out of place so she got back in, and we inched along, wincing at every bump as the grind grew more continuous.

Three miles further on Jo said that whatever was wrong was affecting the steering. We stopped again. This time I laid a sleeping Joshua on his bumba cloth (Kuranko women use the bumba cloth to strap their children to their backs) in the middle of the road and cautioned Rachel to keep the ants and river flies off him. Jo eased herself under the car and studied the unfamiliar mechanism.

"I've got it!" she said. "The muffler is rubbing against the tire." As is inevitable on these roads, several travellers had appeared on the scene and asked if they could help. Together we tried every wrench and rod in the vehicle to either remove or at least pry loose the guilty muffler with no success. A motor cyclist urged us to continue with him following at least as far as Kondembaia where we could leave the Patrol in the safe-keeping of Seku, the Paramount Chief.

Our pace slowed even more as we had to stop frequently to allow the tire to cool off. We hobbled into Kondembaia at about six o'clock. Badala was still about six miles away with the roughest stretch of road and no villages between us. It would be dark in an hour. The alternative to walking was to sleep at the Paramount Chief's, not a pleasant prospect with three children. After enjoying some pop supplied by Seku, we collected our valuables into one purse, grabbed a flashlight, locked the Patrol and started walking.

Going on a lion hunt

"Are you really going to walk?" asked a villager.

"Yes," Jo answered in Kuranko.

"On foot?" he asked incredulously.

How else, we thought, a little annoyed at an image of the Tabubu (white person) which made that seem so impossible.

In order to make good time in the light, I put two-year-old Joshua on my shoulders, and Jo tied four-year-old Jessica onto her back with the bumba cloth.

Not too far out of town Rachel began to complain of a side ache, but we just told her to keep walking and it would go away which she did without another complaint.

The first part of the walk was pleasant. We talked about what a great adventure this was, and how we would write stories about it in school tomorrow. When we reached puddles in the road we sang from "going on a Lion Hunt":

Can't go under it
Can't go over it
Have to go around it!

As night approached the sky grew pink, softly lighting the grass, trees and hills around us. The light was lovely, but unfortunately was caused by the gathering storm clouds on the horizon. During the rainy season rain is frequent at dusk. Actually rain doesn't seem adequate to describe what really happens. The sky empties with such vehemence that it seems as though once again the springs of the deep have burst forth, and the floodgates of heaven have opened. The road on which we were walking is criss-crossed by gullies up to three feet deep which become torrents with the rain.

We didn't want to use our flashlight until absolutely necessary in order to save batteries, and we actually didn't need it at first as our path was lit

Janet G. Disselkoen

by flashes of lightning. Neither Jo nor I voiced our fears in front of the kids, but we found out later that identical fervent prayers were going up! Lord, *please*, don't let it rain.

Hardly scared

And then the sudden dark of the tropics was upon us. Jo took Joshua who by now would be happy nowhere but with Mom. I put Jessica on my shoulders. Rachel grabbed her Mom's hand with the comment, "When I hold your hand I'm hardly scared at all.

We cautiously picked our way in the circle of light formed by the flashlight. Around us the night sounds of tree frogs,

Continued on page 17 ...

Readers talk about "Women in office"

Continued from page 12.

secular spirit of our age. And then according to these man-centred attitudes we are going to get matters settled. And then we are going to see if there is anything in the Bible to prove our point.

We are to go the Bible! And first we are to listen to what God has to say. That should shape our attitudes and emotions! Strange, that nothing was said of FAITH. We are not to be guided by emotions and attitudes. These we were always taught, are not trustworthy. We are not to live by the directives of feeling, but by faith!

Please, in all love, do have an editorial that will give us biblical basis and directives for having women elders and ministers. I wait in suspense.

John Van Hemert,
Pinellas Park, Florida

What did Philemon do?

Our Editor wrote about Philemon and his run-away slave Onesimus in his editorial of last December 9. It caused me to muse about this somewhat more. As a matter of fact, I asked myself what did Philemon do when he saw Onesimus coming up the driveway to his house.

Did he say to himself: "What on earth do I see? Can I really believe my eyes? Is that my good-for-nothing slave? I wonder what brings him back. Better get the whip out."

(This would not be an impossible reaction if you remember that less than two centuries ago Christian slave-owners in the Southern United States used to brand their run-away slaves with a hot iron).

Or did Philemon call his wife in amusement, saying: "Heh, my dear Apphia, look who is coming there! Our useless Onesimus (Onesimus means: the useful one) is returning. Look, he holds his head low. I wonder what lies he will tell us this time."

You know what happened. Onesimus held out a letter. Before Philemon could do anything, he had to read Paul's letter. Before he followed the inclinations of his own heart, he had to listen to what Paul told him in this letter. And that was not an easy matter. The letter said: "... receive him as you would receive me..." Onesimus comes back "no longer as a slave but more than a slave, as a beloved brother ...".

Philemon might have a thousand reasons to doubt the genuine conversion of his slave, but he also had to come to terms with Paul's appeal for "my child, Onesimus, whose father I have become ...".

Philemon had to get used to a changed situation.

After meditating this long, I turned my attention again to the editorial and its topic. Witvoet felt a new sense of urgency with regard to the question of "women in office."

We can say to our women: "Even if nothing would change at Synod 1984, you can still be useful. You may not be allowed to be ordained, but you certainly may be appointed to whatever we male office-bearers feel is in harmony with the creation order and good procedure in the church."

To which the women might answer: "If this is so, why then do you yourself insist on ordination? Let us do away with ordination and we can be again your sisters, not your 'maidservants'."

I think, however, that there is a real possibility that Synod 1984 will ratify the decision of 1978, which would allow women to be ordained as deacons. We have studied the matter since 1970. Three synodical reports have concluded that there is no scriptural or exegetical ground which would make such a decision a heresy or deviation from the truth.

Our objections are based more on our traditional views of the role of women in society than on the understanding of God's Word. We hesitate, for we feel on the one hand that there is a new freedom in Christ but on the other hand we are afraid of change and advise patience.

The question is, how long can we say 'patience' till the patient ones lose their patience? How long can we say; "Don't rock the boat," till we oppose the pentecostal winds of change?

Now just suppose there comes a change, what will happen? Philemon had to adapt to the new situation. And Onesimus had to as well. I guess that at first he did not know exactly what to do either. Could he call his master now by his first name? Could he say "Philemon, brother" instead of his slavely "Yes Sir" and "No Sir."

What will brother Tradition do when sister Helpful sits no longer only in the kitchen but also in the consistory room?

I have the feeling that Philemon got used to the new situation and in the end discovered that he got more "use" out of Onesimus, now he was his brother than before when he was only his slave.

We all should be much in prayer for the Synod to come. Yet, somehow I am not quite as afraid anymore as I was before. The inevitable decision does not necessarily have to lead to schisms. Let even our fearful ones have patience and let our patient ones be fearful not to test unity too hard — and we might still be able to live in harmony when the place and role of women in the church have changed.

Rem Kooistra, D.Th.
Waterloo, Ont.

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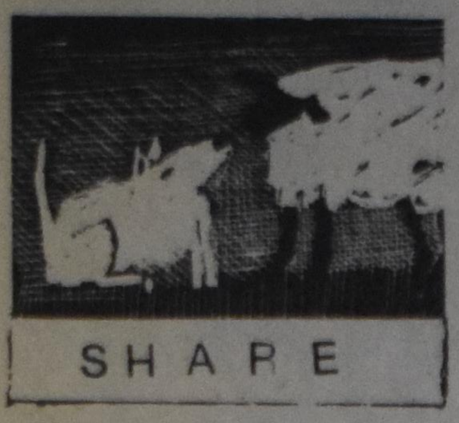


Snow is fun

Snow, snow, snow! Wonderfully dry and fluffy or delightfully thick and mushy. One morning you wake up to a white wonderland. Everything is covered. Everything is clean. Everything is quiet. "Get up world," you think aloud, this is a day for fun! Rolling and running, skiing and sledding, shaping a snowman or building a fort. You boisterously burst out of the door and the laughter begins. It's a day for high spirits! Snow is fun.

But what good is snow? Imagine that you're a tiny wildflower waiting patiently in the ground for spring. Maybe you're a chipmunk or a worm burrowed deep underground for the long winter. Snow is good for you. Like a warm woolen blanket, it snuggly covers you and protects you from the ice and cold and biting winds.

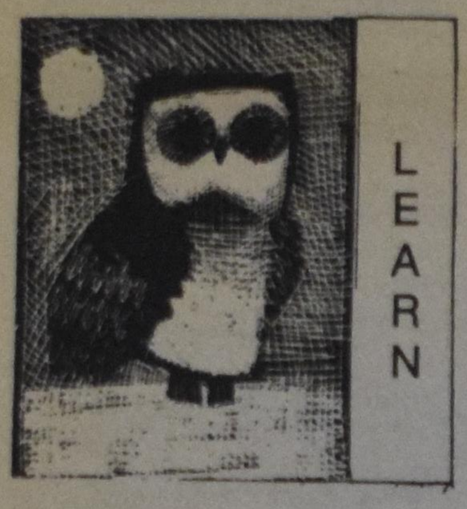
Snow is good for rivers and streams and wells too. They're all replenished with lots of fresh

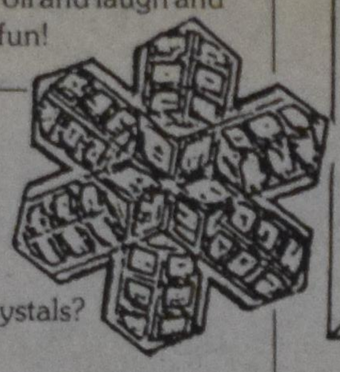
water when the snow melts in the spring.

Is snow ever dangerous for anything? Yes! A heavy snowfall covers everything, including food for many animals. Also, it makes it difficult for the animals to move about.

Snowy, windy days make transportation hazardous, and just think how many people that affects!

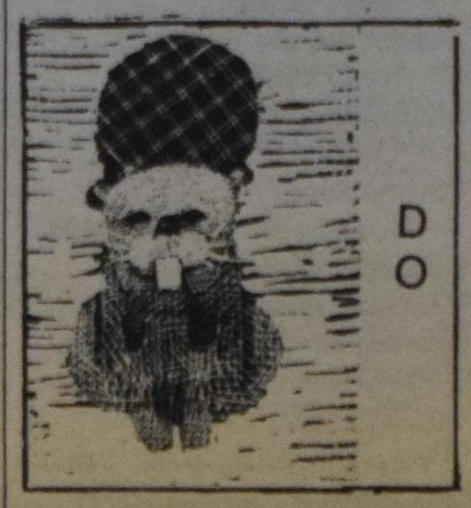
But mostly, snow is fun! So get out your skis, get out your sleds, run and roll and laugh and shout! Snow is fun!





Did you know that:

- snow is water vapour condensed directly into crystals?
- snow is not frozen rain?
- every snowflake has six sides, but no two have an identical pattern?
- at the centre of each snowflake is a tiny particle, usually of dust?
- that on a hot, stormy summer day, snow often forms at the top of a high thunderhead? It melts by the time it falls to earth.
- snow is actually colourless, but because the crystals reflect light, it looks white?
- coloured snow has been known to fall? If a snowflake was formed around a coloured dust particle, it looks coloured too.
- snow is not as light as a feather? A pailful can weigh 2-5 kg. and even more if it's tightly packed.



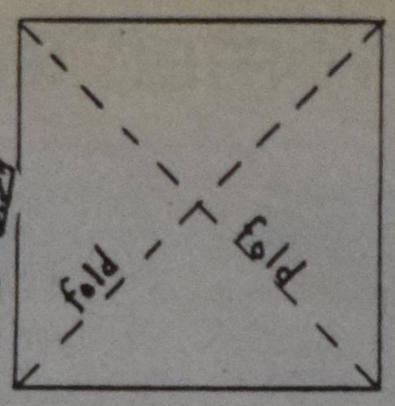
Make a snowflake

Fold a circle or square of paper in half.

Without opening this fold, fold the paper in half again. Then fold the paper in thirds as shown below.

With paper still folded, cut slots and interesting shapes along the fold lines. Open the paper to see the snowflake design created. Mount it on coloured paper or hang it in your window.

1.



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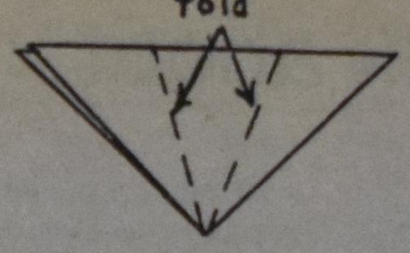

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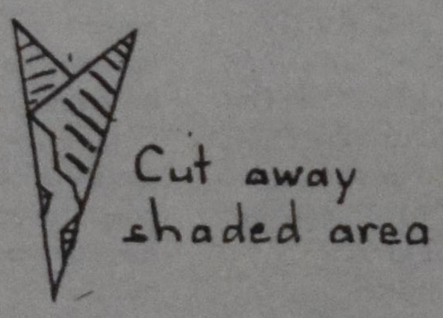

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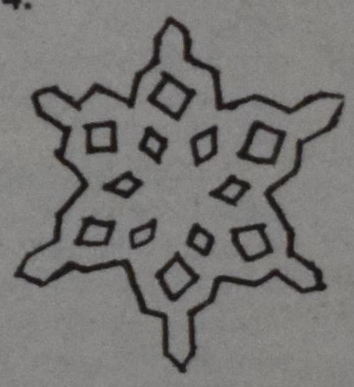
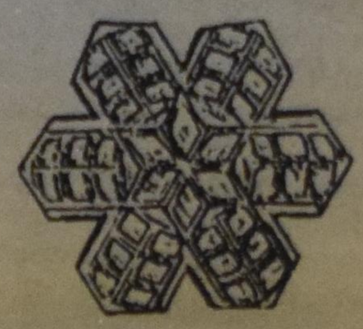


The storm

It was a cold winter day on December 9, 1983 when I started out for school. I thought I was going to be late, but I wasn't. It was too cold to go outside so we had to stay in school all day. After school, mothers and fathers came for their children and others got rides from them. But there was no room for Lisa and I, so we walked home through the stormy weather.



We started out together and walked for a long time. We talked of things that happened to us so we didn't really notice the cold. After a while we got tired and stopped to rest. Then we were on our way again,.

We walked and walked and walked. Soon we were near Lisa's block. We got there shortly and Lisa went home. I got angry with her because she was nice and warm in her home while I was outside in the cold and she didn't even invite me in for awhile to warm up.

I walked some more. It seemed like hours and it was still snowing. It was dark now and I was getting frightened, but I was sure the Lord was with me.

I arrived at my door. I could only knock gently because my fingers were numb. When the door opened in the dim light I could see my mother's relieved face.

When I was inside the house, my mother and I sat by the fire and talked about my adventure while I had cookies and hot chocolate.

Submitted by:
Collette Martin

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BIRTHS

HAVERKAMP: With much joy, we, Eric and Adele, thank God for entrusting to our care, the precious gift of our first child, a daughter, JERILEE JANET, born on January 6, 1984, 7 lbs. 10 oz. Jerilee is the 3rd grandchild for Mr. and Mrs. Edward N. Zwart of Grimsby, and the 4th grandchild for Mr. and Mrs. Peter Haverkamp of Jarvis.
P.O. Box 302, 136 Main St., Courtright, ON N0N 1H0

MEESTER: Theo and Alma with joy and thanksgiving to the Lord announce the safe arrival of their daughter, ERIN HENRIETTA GRACE, born December 2, 1983, weighing 8 lbs. 10 oz. A sister for Ryan and Kevin and a new granddaughter for Mr. and Mrs. George Meester and Mr. and Mrs. Andy Boersma.
R.R.#2, Caistor Centre, ON L0R 1E0

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ENGAGEMENTS

KIERS-REURINK: Jerry and Nettie Kiers are pleased to announce the engagement of their eldest daughter MARGARET to DOUG, son of Henk and Stiena Reurink of Picture Butte, Alberta.
December, 1983.
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ANNIVERSARIES

1944 February 3 1984
"And we know that all things work together for good to them that love God" (Rom. 8:28a).
It is with joy and thanksgiving to God, that we announce the 40th Wedding Anniversary of our parents and grandparents,

CORNELIUS and JANTJE MOLEMA
(nee Sikkes)

May the Lord continue to bless them and keep them in his care.
Jerry & Margaret Kool; Louise, Lora
Open house will be at Maranatha Home, Common Room, 3260 New St., Burlington, Ont. from 2-4 p.m., Saturday, February 4, 1984.
Best wishes only please.
Residence: 3260 New St., Apt. 107, Burlington, Ont.

Zevenhuizen Abbotsford
Groningen BC
1934 January 9 1984
With joy and thanksgiving we are pleased to announce that our parents,

JAKE and GRACE SCHARFT
(nee Alkema)

celebrated their 50th Wedding Anniversary.
"For the Lord is good; for his steadfast love endures forever and his faithfulness to all generations" (Ps. 100:5).
Harry & Beryl Scharft — Maple Ridge, BC
Jenny & Hank Van Eyk — Fort Langley, BC
Bob & Gerda Scharft — Burnaby, BC
Anne & William Venema — Abbotsford, BC
Alice & Hank Roos — Abbotsford, BC
Jake & Tammy Scharft — Holland Landing, Ont.
Margaret & Ralph De Bruyn — Burnaby, BC
Anita & Charlie Nagtegaal — Surrey, BC
24 grandchildren and one great grandchild.

OBITUARIES

I Timothy 4:1-6
Our Lord and Saviour, who graciously sustained her during her brief illness, answered her prayers and took to himself on December 22, 1983,

KLAZINA DE JONGE

at age 71. Predeceased by her husband John on November 2, 1978, son Frank and grandson Hank Ridder on April 16, 1969.
Beloved mother, grandmother and great-grandmother of:
Grace & Ralph Ridder — Maple Ridge, BC
Gail & Arthur Springer — Pitt Meadows, BC
Betty & George Zondervan — New Lowell, Ont.
Hilda & Art VanderKemp — Winchester, Ont.
Gerda & Bert Hogeveen — Ottawa, Ont.
Jane & Hank VandenEykel — Pitt Meadows, BC
George & Helen de Jonge — Pitt Meadows, BC
Herb & Alie de Jonge — Ponoka, Alta.
36 grandchildren and 10 great-grandchildren.
The funeral took place, Wednesday, December 28, 1983, at the Haney Christian Reformed Church. Rev. John Boonstra officiating.
12388 - 208th St., Maple Ridge, BC

Suddenly on January 11, 1984 the Lord called home a dear sister-in-law,

LOIS KLOOSTER

We pray that God be near to her children, and comfort them with the promise of his word.
Joe and Pat Boersma, Chatham, Ont.

ANNIVERSARIES

Sneek Bowmanville
1924 February 9 1984
The Lord willing, we hope to celebrate with our parents,

JOHN and ROSE VANDERKOOI

their 60th Wedding Anniversary.
"Praise God, from whom all blessings flow."
May God continue to bless and keep them in his care.
With love and congratulations from your children, grandchildren and great-grandchildren.
Egbert & Plonie — Slootdorp, Holland
Sjouke & Annie — Purmerend, Holland
Wally & Kathleen — Oshawa
John & Ieka — Bowmanville
Roel & Anne — Oshawa
George — Toronto
Henri — Oshawa
21 grandchildren and 10 great-grandchildren.
Home address: R.R.4, Bowmanville, ON L1C 3K5

OBITUARIES

On January 11, 1984, the Lord took unto himself our dear husband, father, grandfather and great-grandfather,

CORNELIS JAN VREUGDENHIL

Beloved husband of Johanna Vreugdenhil (nee Vander Eyk).
Dear father and father-in-law of:
Bram (deceased) & Jose Vreugdenhil — Holland
Jack & Corrie Vreugdenhil — Owen Sound, Ont.
Joe & Nancy Vreugdenhil — Alamo, Cal.
Jean & Jake Timmerman — Shallow Lake, Ont.
Cor & Sara Vreugdenhil — Chatham, Ont.
Theresa & Corny Horneman — Lansing, Ill.
Hank (deceased) & Addie Vreugdenhil — London, Ont.
Peter & Ann Vreugdenhil — Grandville, MI
Arie & Corrie Vreugdenhil — Grandville, MI
31 grandchildren and 7 great-grandchildren.
Funeral services were held at the Free Ref. Church of Chatham, Ont., on Saturday, January 14, 1984 with Rev. C. Bos officiating.
Memorial donations may be made to the Ontario Heart Foundation.
Home address: South Chatham Village, #212, 40 Elm St., Chatham, ON N7M 6A5

On Friday, January 6, 1984, the Lord in his infinite wisdom took unto himself,

JANET WEVER
(nee Hummel)

at the age of 21 years.
Beloved wife of 2 months of Jack Wever.
Daughter of:
Jan & Cobi Hummel — Nobleford, Alta.
Nick & Minety Wever — Monarch, Alta.
Granddaughter of:
Mr. & Mrs. Tjaard Horlings — Lethbridge, Alta.
Mr. & Mrs. Jacob Wever — Belleville, Ont.
Sister of:
Mrs. R. (Lydia) Vanderslier — Nobleford, Alta.
Lucas & Deanie Hummel — Granum, Alta.
Tjaard Hummel — Lethbridge, Alta.
Wilma Hummel — Lethbridge, Alta.
Mrs. N. (Catherine) Dykshoorn — Nobleford, Alta.
Ralph Hummel — Nobleford, Alta.
Charles Wever
Mike Wever
David Wever
Wayne Wever
Glen Wever
Philip Wever — all of
Melinda Wever Monarch, Alta.
and numerous aunts, uncles, nieces, nephews and cousins.
Funeral service was held in the Nobleford Chr. Ref. Church on Wednesday, January 11, 1984, with Rev. Jacob Binnema officiating.
Home address: Box 384, Nobleford, Alta.

OBITUARIES

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).
On Monday, January 16, 1984, the Lord took unto himself after a lengthy illness, our beloved husband, father, grandfather and great-grandfather,

WILLIAM BUITENWERF

Beloved husband of Teuntje van den Akker.
Dear father of:
Tjark & Mennie Buitenwerf — St. Anns, Ont.
William & Tina Buitenwerf — Abbotsford, BC
Nellie & Evert Prinsen — St. Catharines, Ont.
Ena Prudhomme — St. Catharines, Ont.
Survived by 14 grandchildren, 14 great-grandchildren, 2 sisters, foster brother and foster sister in The Netherlands and 1 foster brother in Canada.
Predeceased by son Willem and brother Klaas.
Funeral service was held at the Covenant Chr. Ref. Church in St. Catharines with the Rev. J. Vos officiating.
Home address: 482 Vine St., St. Catharines, ON L2M 3T3
Home at last, thy labor done,
Safe and blest, the victory won;
Jordan passed, from pain set free,
Angels now have welcomed thee!

"The Lord is my shepherd, I shall not want" (Psalm 23).
Suddenly on Monday, January 16, 1984, it pleased the Lord to call home our dear husband, father and grandfather,

DAN MOLLEMA

at the age of 61 years.
Beloved husband of Mary Dykstra.
Dear father of:
Sylvia & Art Stensert; Kevin, Kristianna, Kyle, Benjamin — Navan
Pat & Clarence Alblas; Andy, Amy Jimmy — Riverdrive Park
Hank & Elaine Mollema; Katie, Elizabeth — Ottawa
Cor Mollema — Vars
Don & Maryvonne Mollema; Andre, Francois — Ottawa
Funeral services were held at the Calvary Chr. Ref. Church, Ottawa East, on Thursday, January 19, 1984. Rev. J. Quartel officiated.
Home address: Box 671, R.R.1, Vars, ON K0A 3H0

Gouda Ilderton
1916 1984
"Cast thy burden upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved" (Psalm 55:22).
After a lengthy period of deteriorating health, our heavenly Father called home his child on January 8, 1984 at the age of 67 years.

HELENA SCHERING
(nee Horsman)

Beloved wife of Martin Schering.
Dear mother of:
Hilda & Michael Birkett — London
Nellie & Eddie Stevens — London
Tony & Helen Schering — Mt. Brydges
Anne & John Biemers — Tavistock
Mary & Tony DeKoter — St. Thomas
Amy & Richard Papple — London
Pauline Schering — London
Lovingly remember by 17 grandchildren.
Funeral service was held on January 11, 1984, in the East Christian Reformed Church, Strathroy, Ontario. Rev. Tangelder officiated.
Home address: R.R.#1, Ilderton, ON N0M 2A0

The Craft Group of the John Calvin Chr. School of Strathroy, Ont. extends its deepest sympathy to the family Schering, in the passing away of

Mrs. SCHERING

on January 8, 1984.
We pray and trust that our heavenly Father will sustain the family with his love and care.
John 11:25.

OBITUARIES

Jan. 31, 1900 Jan. 4, 1984
The Lord took unto himself into his eternal glory our beloved father, grandfather and great-grandfather,

CORNELUS WILHELMUS VANDENHAAK

widower of Gerrie VanOsnabrugge — July 1969.
Truus & Piet Heemskerk — Welland, Ont.
Bill & Christine VandenHaak (Visser) — Ridgeville, Ont.
Ria & Len VanderGriendt — Niagara Falls, Ont.
Andy & Gery VandenHaak (Blokhuis) Beamsville
Gerrie & Louis Doekes — Orangeville
Ann & Konnie DeBoer — Smithville,
Corrie & Bill VanWoudenberg — Beamsville
Jane & Ernie Schulenberg — Beamsville
53 grandchildren (and three with the Lord), 19 great-grandchildren.

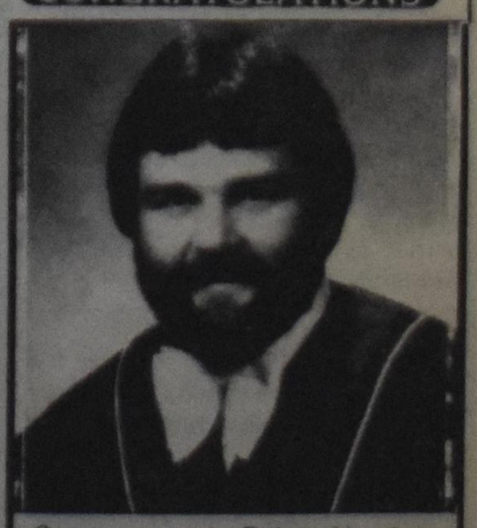
"Behold I am coming soon bringing my recompense to repay every one for what he has done" (Rev. 22:12).
On Thursday, January 12, 1984, the Lord took unto himself our dearly beloved husband, father and grandfather,

WILLEM HENDRIK (Bill) WELMERS

in his 68th year.
Beloved husband of Betty Welmers (nee Dykstra).
Father of:
Ria & Tom Vellinga — Mississauga, Ont.
Hilda & Andy Zylstra — Waterdown, Ont.
Arnold & Anne Welmers — Carlisle, Ont.
Bill & Hilly Welmers — Greensville, Ont.
Loved grandfather of 11 grandchildren.
Dear brother of Bernard Welmers & Riek (Mrs. Eerd Smit) — both of Holland.
Funeral service was held Saturday, January 14, 1984, in the Burlington Chr. Ref. Church. Rev. Jerry J. Hoytema conducted the service.
Home address: 1261 Royal Dr., Burlington, ON L7P 2G2

The Consistory of the Burlington Chr. Ref. Church expresses its sincere sympathy to Mrs. Betty Welmers and family in the passing away of her husband on Thursday, January 12, 1984. Brother Welmers served as pastoral elder in our church and was a real blessing to many. May the Lord comfort and sustain the bereaved.
The Consistory of the Burlington Christian Reformed Church.

CONGRATULATIONS



Suzanna and Peter Vander Velde of Burlington are very pleased to announce the graduation of their second son, **John A. Vander Velde** from the University of Waterloo with a Bachelor of Mathematics degree and acceptance into membership as a Chartered Accountant with the Canadian Institute of Chartered Accountants. He has accepted a position with Durward, Jones, Barkwell and Company, Chartered Accountants in Hamilton, Ontario.
Best wishes from the family for future success.

Classifieds

PERSONAL

Welke alleenstaande dame of vrouw (60), gereformeerd verontrust, wil kennis maken met heer 65+. Omgeving Lynden-Abbotsford, BC. Brieven met gegevens en foto en telefoon nummer aan #4789, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Sincere Dutch Canadian man, Christian Reformed, 67 years, living in Alberta, would like to correspond and to meet sincere lady between 60 and 65 years. Correspond in Dutch. Please write to Box #4790, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

MINISTER NEEDED

BRIGHTON, Ont.: Fellowship Chr. Ref. Church of Brighton, Ont., is a young, progressive, close-knit, and community-minded church of Jesus in need of a **pastor.** A profile of the church is available upon request. Write to: Calling Committee, Fellowship Chr. Ref. Church, Box #699, Brighton, ON K0K 1H0

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

EMPLOY. WANTED

17-year-old Dutch girl (Reformed) seeks employment for one year in Canada or the U.S. Starting June 1984. Would prefer to live with a family, take care of the household and/or children. The purpose is to improve her English after her Dutch highschool graduation in May, 1984. Please contact: Wendy Roubos, Kruisweg 927, 2132 CC Hoofddorp, The Netherlands.

Young man, 19, seeking employment on farm anywhere in Canada or the U.S. Some dairy experience. Phone: 416-623-2423.

ACCOMMODATION

2 roommates wanted to share 3 bedroom apartment near McMaster University and major highway. Contact Tina Stuivenberg at 522-3157 or 526-2600 or write to 918-981 Main St. W., Hamilton, ON L8S 1A8

URGENT!!
A 21-year-old girl is looking for living accommodations with other girls in the Scarborough and Agincourt area.
IMMEDIATELY!!
Please contact Rhea at 742-2697 Monday through Thursday evenings after 7 p.m., Friday from 6 p.m. till Sunday 3 p.m. Call collect 1-934-1073.

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Corrie De Jong, Sales Representative 934-5358 (home)

HELP WANTED

Person with 5 years experience in beef cows and beef cattle. Good working conditions. House available, ¼ mile from Chr. Ref. Church. Contact: Lawrence Markusse, R.R.1, Wyoming, ON N0N 1T0. Phone: (519) 845-3274 (res.) or (519) 786-5871 (office).

Immediate opening
for ambitious young person.

Join our 3 full-time staff for a steady year-round greenhouse position.

Please call between 6 and 7 p.m.
Phone: (416) 643-1628

Wanted: Full-time **nanny** and **housekeeper** for girl 6 years old and man 35 years. Marriage possibilities. Starting immediately. Please write to Box #4788, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Experienced **herdsman** for 70-80 cow modern dairy operation in Southern Alberta within easy distance of C.R. Church. Wages negotiable. Phone: 403-395-2106.

HELP WANTED

Faculty Openings at Calvin College: The college is seeking inquiries for positions in the following departments: Biology: Cell-Molecular, Chemistry, Communications: Telecommunications, Engineering: Electrical, English, History, Mathematics, Philosophy, Physical Education: Basketball Coach, Physics, Spanish, Nursing.
Calvin College seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the respective department chairman by March 1, 1984.

Calvin College
3201 Burton St., SE
Grand Rapids, MI 49506
Calvin College is an equal opportunity employer.

Share your family news with the readers of C.C.

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for an opening in **grade 1** for the period from March 19 - June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. J. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: 416-451-3236 (school).

LUCKNOW: The Board of The Lucknow and District Christian School invites applications for the position of **teaching principal** for the 1984/85 school year. Send letters to: Mr. Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching principal** for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

ORILLIA: Orillia Christian School invites applications for a possible opening at the **grade 7 level** for the school year 1984-85. Ability to teach French and an interest in physical education would be an asset. Please send all applications to: Mr. Hugo Marcus, Principal, Orillia Christian School, Box 862, Orillia, Ontario L3V 6K8; phone: 705-326-0532 or 705-326-1701.

TEACHERS

SARNIA: Sarnia Christian School will require an additional teacher for one of the grades in the upper elementary classes, beginning September 1984. Send resume to: Mrs. K. de Waal, 1458 Cathcart Blvd., Sarnia, ON N7S 2J2 or contact the school at: (519) 344-4562.

STRATFORD: Stratford and District Christian School has a possible opening for the position of **teaching principal.** Application forms and/or information may be obtained from: Mr. A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1. Or call: (519) 271-7292 (school) or 284-1031 (home).

Surrey: The Surrey campus of John Knox Christian School will be needing a **grade 3 teacher** for April-June, 1984. In addition, applications are being accepted for a **grade 6 teacher** for the 1984-85 school year. Send applications to the Education Committee, John Knox Christian School, 9115 160th Street, Surrey, BC V3R 4N4

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL, Smithers, BC invites applications for possible openings in the areas of **Biblical Studies, English, Social Studies, French, Mathematics, Science,** and **Home Economics.** Send applications to the principal, Rien Moeliker, P.O. Box 3635, Smithers, BC, Canada, V0J 2N0; phone: 604-847-4238.

Knight Publishing Limited
invites applications for a new position involving

PROMOTION AND SALES

for its weekly publication, *Calvinist Contact*. Experience in magazine promotion and circulation is an asset. Self-motivation and knowledge of the Reformed community is essential.
Send resume and inquiries by February 29, 1984 to:
Keith Knight
Knight Publishing Limited
99 Niagara St., St. Catharines, ON L2R 4L3

TEACHERS

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**
For futher information contact: **F. Herfst, Principal 604-581-1033.**

Smithville District Christian High
invites applications for possible positions in the following subjects:

- French
- Business Education
- Music
- Senior Mathematics
- Senior Science
- Girls' Physical Education
- Family Studies

Please address all inquiries and application letters to:
Mr. M.B. Stroobosscher, Principal
Smithville District Christian Highschool
Box 310, Smithville, ON L0R 2A0

ACCOMMODATION

Available immediately is a room for a christian girl seeking accommodation in Toronto. Anyone interested please call: Mrs. Margaret Calcutt after 7:00 p.m. at 292-2893.

FOR SALE

Anyone interested in a beautiful painting of Giethoorn. Painted in 1982; size 23" x 27"; price $170.00. For information contact: John Heersping, 205-2022 Prospect St., Burlington, ON L7R 1Z1; phone: (416) 639-5614.

For sale in Florida
1976 Maraude Travel Trailer, 28 feet, in good condition. Fully furnished, just bring your blankets. Bradenton area. U.S. $5500.00. Phone 519-638-2411 or write: Mr. J. Curl, 1520-8th Ave., W., Palmetto, Fla. 33661.

The Society for Christian Education in Southern Alberta will be opening a new elementary school in Taber, Alberta, September 1984. With a projected enrollment of 60 students in Kindergarten through grade 6, we require **2 teachers** plus a **teaching principal.**
If you are interested in becoming part of a fast growing Christian School Community, we invite you to apply now.
Please direct all correspondence to:
Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: 403-327-4223 (school) or
403-328-7195 (home)

"WET"

Right now it's raining in B.C. and you could be here ... Challenged as principal of the Langley Christian School ... or you could stay where you are. How dry!
Qualified applicants with reformational world and life views, master teacher credentials and a commitment to the development of Christian education sought for principalship for 1984/85 school year.
The Langley Christian school is a growing community of 200 plus students from k to 7. Submit applications stating professional qualifications, experience and references to:

Langley Christian School
21789 - 50th Avenue
Langley, BC V3A 3T2
(604) 533-2222

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.
This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.
The Education Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Classifieds / Events

FOR SALE

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2 bdrm. apt., Indian Rocks Beach, available for rent; ideal family place (sold Feb. 5 - Mar. 17). Phone (evenings) Toronto: 445-1359.

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New Chalets
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Indoor pool — Whirpool

Lake of Bays, Muskoka
X-country & snowmobile trails, skating, downhill nearby. All chalets fully equipped for self-catering. Lots of restaurants close by. Phone Toronto 223-4012 or 705-635-2880.

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as on-going operation with cattle, quota, machinery included. Free stall barn, alley scrapers with pump, 2x4 parlour, 661 Ltr. Pool I; 163317 Ltr. MSQ. Excellent location.

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299 acre beef-pig farm: with over 200 workable, balance bush, creek, 3 ponds. Lovely 4 bdrm. stone house; bank barn; 80' Harvestore steel silo plus extended feed lot. Insulated steel airplane hanger and air strip included. Heat units approx. 2600. A very productive farm on paved road. $400,000. All livestock and machinery are negotiable.
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54 acre farm: Near Smithville, with 2 houses, machine shed, barn set up for cattle, 5 bedroom home with 2 fireplaces, family rm. Call **Albert Huizinga 945-2208** or **957-3657.**
Smithville: 155 acres, operating dairy farm with good line of modern machinery. #1 quota good buildings, excellent 4 bdrm. home with main floor family room. call **Albert Huizinga 945-2208** or **957-3657.**
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Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to $135,000. Contact Chris Stewart, 327-2111 or 327-0619.

Life

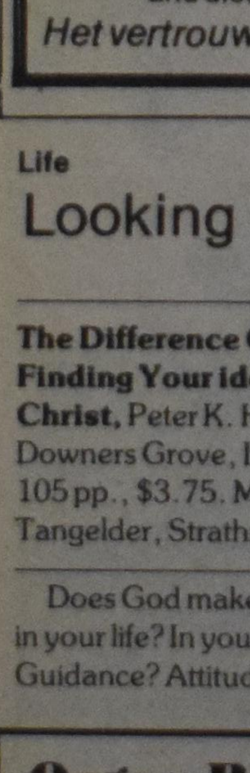
Looking to God

The Difference God Makes. Finding Your identity in Christ, Peter K. Haile, Downers Grove, Ill., 1981; pb., 105 pp., $3.75. Mrs. Helen Tangelder, Strathroy, Ont.

Does God make a difference in your life? In your choices? Guidance? Attitudes towards death? Our Lord loves and cares for us in the most practical and personal affairs of our lives. Mr. Haile, assistant headmaster at The Stoney Brook School, New York, challenges us to re-evaluate our purpose and motives in our Christian walk. Highly recommended reading.

Organ Books

Jongepier	Langs Nederlandsc orgels/Noord-Holland/ Zuid-Holland/Utrecht	**$8.95**
Jongepier	Langs Nederlandsc orgels/Overijssel/ Gelderland	**8.95**
Jongepier	Langs Nederlandsc orgels/Zeeland/ Brabant/Limburg	**8.95**
Oost, G. e.a.	Er staat een orgel in ... 60 belangrijke orgels uit alle provincies van Nederland, 130 p.	**14.50**
Valkenburg, R.	Laat zich 't orgel overal; 90 verschillende orgels en alle bekende organisten van Holland en Belgie worden behandeld, 420 p.... (Reg. 856.00) now	**39.95**



Speelman's Bookhouse Ltd.
351 Albion Road
Rexdale, Ont. M9W 3P3
Phone: 741-6563

Calendar

Feb. 3,4,5	Institute for Christian Studies hosts a weekend conference for university and college students on the theme "Thinking Biblically." $20 registration fee. For more information contact: The Institute for Christian Studies, 229 College St., Toronto; (416) 979-2331.
Feb. 18	Organizational meeting of a Ref. Chr. Business and Professional Association; at Redeemer College, **Hamilton** at 10 a.m., Dr. James Payton of Stratford CRC guest speaker.
Feb. 25	Andre Knevel organ recital at **Welland** Avenue United Church at 8 p.m. St. Catharines, at 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 3	Tues. Jan. 31	Thurs. Jan. 26-8:30a.m.	Wed. Jan. 25-8:30a.m.
Fri. Feb. 10	Tues. Feb. 7	Thurs. Feb. 2-8:30a.m.	Wed. Feb. 1-8:30a.m.
Fri. Feb. 17	Tues. Feb. 14	Thurs. Feb. 9-8:30a.m.	Wed. Feb. 18-8:30a.m.

Special Delivery

10th Anniversary All-Ontario Young Calvinist Convention
McMaster University — May 18-21, 1984
Hamilton, ON
Members: $95, if late $110; Nonmembers: $100, if late $115
Deadline is March 15.
Send registrations to:
Susan Koopman
274 Greenmountain Rd., Stoney Creek, ON L8G 3X4

LET'S PLAY CHESS

Editor: Pete Layer

CORRESPONDENCE RESULTS
FINALS 1982
K. Amsinga 1 J. v'ander Geest 0
This is the first result of the 1982 finals.
GROUP 1983
J. Eisen 0 W.L. Boer 1
This win enabled Mr. Boer to tie Mr. Lamain for first place with a perfect 3-0 score. One final game between these players will decide the 1983 Championship. This is the sixth time for both players to play in a final series.
The other contestants in the 1983 series were: Mr. Amsinga and Mr. Eisen who had 1-3 scores while Mr. Otten and Mr. De Weerd had 0-2 score. White won 4 and lost 4. Average number of moves per game: 29.
A GAME WITHOUT THE MIDDLE
The following game was played in the 1983 series between J. Eisen (white) and W.L. Boer (Black). It's a very unusual one. The end game was reached at move 15 before the position was fully developed.

White	Black	White	Black
1. P-K4,	P-QB4;	10. QxQ,	BxQ;
2. N-KB3,	N-QB3;	11. KxB,	N-Q4;
3. P-Q4,	PxP;	12. P-KN3,	P-K3;
4. NxP,	N-KB3;	13. P-KR4,	R-QN1;
5. NxN,	NPxN;	14. P-N3,	NxB;
6. P-K5,	Q-R4 ch.;	15. NxN,	B-R6;
7. B-Q2,	QxKP ch.;	16. N-K4,	K-K2;
8. B-K2,	B-R3;	17. KR-Q1,	KR-QB1;
9. B-QB3,	QxKB ch.;		

In an open position, Black's Bishop is stronger than White's Knight which is easily attacked. White decides to convert his "bad" Knight into a passed pawn. Can it succeed?

18. N-N5,	P-KB3;
19. NxRP,	R-KR1;
20. NxP,	PxN;
21. R-R1,	P-K4;
22. P-KB3,	K-K3;
23. P-KN4,	B-KB1;

At this point, it was necessary to play 24. P-QB3 to prevent 24. ..., R-N5. In the game, Black was able to penetrate White's defenses and win by 24 ..., R-N5; 25. ...., R-KB5 and 26 ..., P-K5. (0--1).
White's strategy almost worked in tying up two of Black's three pieces to defend the Kingside.

A Canadian teacher encounters life in Sierra Leone

Continued from page 13.

crickets and beetles had begun, punctuated by the rumble of thunder. At one point Jo had to ask Rachel please not to drag her umbrella in the elephant grass at the side of the road. She told me later that snakes like to come onto the warm road at night, and she had thought for a minute that we had a guest.

We had to stop often to check for gullies and obstacles in the road ahead. My feet slid out from under me coming down one gravelly hill, and I landed on my hands and knees with Jessica still clutching onto my neck. She never said a word. Jo pulled me back up and we continued.

During this stretch there are three log bridges, two of which are no longer usable by vehicle. But rather than wade our way through the streams, we carefully balanced our way across them. Jo was the bravest with Joshua on her back and Jessica by the hand. Rachel and I followed almost on our hands and knees.

Thank you, Lord

We kept looking for familiar landmarks along the way and guessing how much further we had to go. Finally we heard the rush of the mighty Seli River that flows through the middle of Badala. We climbed the last hill and looked down on the flicker of the kerosene lamps of home. As we crossed the bridge over the Seli, we completed the last of several impromtu verses to "Thank you, Lord, for this Fine Day" singing,

Thank you Lord, the rain didn't come
Thank you Lord, the rain didn't come
Thank you, Lord the rain didn't come
Right where we are.

Word quickly spread through the village, and within minutes Fody and Ai, Saio and Abu Yiro (some CES workers and Marc and Jo's personal help) were there to unlock the door, serve us a cup of hot coffee, and shake their heads over our story.

It wasn't until the next day that we found out the real problem with the Patrol. The center bolt and one U-bolt had broken allowing the entire rear axle to shift backwards with the tire resting against the muffler — the least of our problems, actually! This is the third CES vehicle that's had the same problem recently and makes the CES policy of replacing vehicles every three years entirely understandable.

Dutch

Persoverzicht

Carl D. Tuyl

De heren kamerleden keerden terug naar Ottawa en begonnen wat wel eens de laatste zitting van dit parlement zou kunnen worden. Op het Ministerie van Buitenlandse Zaken brandden de lichten nog al laat. Er wordt gewacht op een uitnodiging voor Trudeau om naar Moskou te komen, maar de Russen laten niet meer los dan een soort "we-zien-elkaar-nog-wel-eens." Dat is natuurlijk geen uitnodiging.

Er waren weer geruchten dat het aftreden van Trudeau in de lucht zat. Als grond voor die spekulatie werd het feit genoemd dat Trudeau een zwembad in zijn huis aan laat leggen, en dat hij een hele rits politieke bondgenoten beloonde met benoemingen in de senaat. Misschien is het wel zo dat bij de meeste van die spekulaties de wens de vader van de gedachte is. Volgens mij zit het er nog niet in. Ik kan me vergissen natuurlijk, maar ik dacht dat zijn vredes offensief wat meer positieve resultaten zou moeten hebben voordat de grote Baas afscheid zou nemen.

De Liberalen hier in Ottawa worden nerveus van al dat wachten. Ze hebben een rapport gepubliceerd waarin wordt aangedrongen op hervorming van de partij. Het komt hierop neer dat in de mening van de opstellers van het rapport teveel beslissingen buiten de partijleden omgaan. Misschien krijgen we eerstdaags een Liberale Partij in Hersteld Verband, of wie weet Liberalen buiten verband?

Magnifieke Monique ging het pad op met haar wetsontwerp voor Volksgezondheid. Dat is even een vastberaden tante, ze is niet geneigd tot onderhandelen, en ze vertelt haar provinciale collegas in onomwonden termen waar het op staat: geen extra rekeningen! Wie niet in haar paadje loopt zal haar wraak ontvangen in de vorm van gereduceerde subsidies.

Alle ogen zijn gericht op Zweden waar in Stockholm de NAVO bondgenoten aan de besprekingstafel gaan zitten met de landen van het Warshaw Pact. In voorbereiding was er een overvloed van diplomatieke gesprekken. Er klonk zelfs een min of meer gematigde toon in de wederzijdse uitlatingen. Wie weet komt er wat van. U moet er maar niet teveel op rekenen. In Moskou zowel als in Washington is men onzeker over wie er volgend jaar in het zadel zitten, en in zulke perioden van onzekerheid is er vaak niet veel diplomatiek initiatief.

Dat ingewikkelde en voor niet-ingewijden onbegrijpelijke Amerikaanse verkiezingsproces is al flink op gang. Het is in het stadium waarin de partijen bezig zijn met kandidaten selektie. Als die gekozen is schaart de partij zich weer aaneen. In dit stadium bestoken de verschillende kandidaten van dezelfde partij elkaar alsof het politieke doodsvijanden zijn.

De Chinese premier is op bezoek. Zijn bezoek in Washington was nou niet bepaald geslaagd. Er werd bericht dat Zhao Ziyang hulp verwachtte voor Chinas ontwikkelende kernindustrie en naar zeggen heeft men hem in Washington laten weten dat dat voorlopig nog niet in het vooruitzicht was. Ik vraag me af of hij het nu in Canada gaat proberen. Het is een feit dat de Chinezen kapitalistiese allures beginnen te krijgen. Konsumenten daar schijnen zwaar tabak te hebben van het beroemde Chinese eenheidspakkie. Die mensen willen natuurlijk ook wel eens wat anders. Wedden dat ze spijkerbroeken willen dragen?

Onze Minister voor Industrie Ed Lumley bezocht Tokio om handelskwesties te bespreken. Wij importeren maar van die Japanse wagentjes en er zit niet veel verdienste aan voor het Canadese zakenleven. En die Japanezen voelen er uiteraard niet veel voor om de winst met anderen te delen. Enfin het eind van 't liedje was dat de Japanners een bedrag van $200 miljoen in Canada gaan investeren. Een klein onderdeelfabriekje waarschijnlijk.

Ik moet U even vertellen van een storende drukfout. Een vrouwenvereniging publiceerde een kookboek waarin werd aangeraden de nasi goreng met wat gebraden kinderen te verrijken. De fout werd net voor publikatie ontdekt en op de laatste bladzijde kwam te staan: "gelieve op bladzijde zes-en-dertig kinderen door kip te vervangen." Dat was me even net op het nippertje. Mijn geliefde gade is voor de vierde keer aan haar hand geopereerd, en ik ben tijdelijk tot kok gepromoveerd. Ik vond het al een beetje eigenaardig om gebraden kindertjes in de nasi goreng te doen maar aan de andere kant ga je toch ook weer niet lichtelijk met vrouwenverenigingen van mening verschillen, nietwaar? Het leven is al gevaarlijk genoeg. Gelukkig maar dat die korrektie op de laatste bladzij stond.

Terug van weggeweest

Betty Nieuwstraten

Deze titel kan tweezijdig worden opgevat. Enerzijds kan het bedoeld zijn om te zeggen dat ik weer terug ben als medewerkster aan C.C., nu met een maandelijkse kolom waarin de verschillende aspecten van het leven hier in Nederland ter sprake zullen komen. De redacteur heeft me verzocht dit in het Nederlands te doen in verband met het genomen besluit het Nederlandse gedeelte in C.C. voorlopig nog te handhaven.

Anderzijds, deze titel kan verwijzen naar mijn remigratie naar Nederland. Vooral omdat ik me hier weer zo absoluut thuis voel, komt "Terug van Weggeweest" me als een heel geschikte titel voor deze rubriek. Nu, na een jaar van acclimatiseren en observeren, zal ik proberen u een objectief beeld te geven van het reilen en zeilen van het mensdom hier in Holland.

Natuurlijk hebben zich hier grote veranderingen voorgedaan gedurende de 32 jaar van mijn afwezigheid. Dat verwachtte ik ook wel, in Canada is ook alles niet hetzelfde gebleven in die tijd. Maar het kern element is er nog steeds: de gezellige huiselijkheid, het "vieren van de vierdagen" binnenshuis. In veel dorpen groeten de mensen elkaar in het voorbijgaan, of ze elkaar nu kennen of niet. Ook in het dorp waar ik nu woon.

In veel streken wordt een eigen dialect gesproken en de Friezen, vanzelf, hun eigen taal! Dat legt banden van saamhorigheid en knusse gezelligheid. Deze knusse toestanden prevaleren ook nog in het dorp waar ik nu woon, mijn geboortegrond, het dorp waarover ik schreef in mijn verhaaltjes. Zelfs de dijken zijn er nog, al heeft de wegenbouw wel veel van het lieflijke, pittoreske van het landschap vernield. Maar er is genoeg schilderachtigheid overgebleven om intens van dit land te houden.

Ja, 'k ben terug van weggeweest, heerlijk! De oceaan, die grote lap water, ligt tenminste niet meer tussen mij en mijn familie. Dat ik hier in Hendrik Ido Ambacht terecht gekomen ben is het gevolg van de gruwelijke woningschaarste in de steden en omgeving. Hier in Ambacht is er nog best plaats voor meer!

Ik wil U dan gaan schrijven over de woningschaarste, de multiraciale samenstelling van de bevolking en de consequencies daarvan voor de Nederlandse cultuur en bevolking, het drug probleem en hoe men tracht het te bestrijden. Ook het kerkelijk leven zal aan de beurt komen, de punten van verschil tussen de C.R.C. en de Geref. Kerken hier, de vredes problematiek, politieke acties, feminisme, homofilie, de radio en t.v. programma's, het Nederlandse taalgebruik en welke actualiteiten zich ook zullen voordoen. De volgorde is geen wet! Veel dingen dus waarvan wij 30-40 jaar geleden niet gedroomd hebben.

Misschien kunnen we het beste eerst de radio en t.v. programma's eens onder de loupe nemen. Daarop zie en hoor je het Nederlandse publiek ten voeten uit, inclusief alle leeftijds groepen, alsmede kerkelijke en politieke groeperingen. De prachtigste geestelijke programma's zijn te beluisteren en te bezien zomaar midden in de week, 's morgens, 's middags en 's avonds. Wat een genot!

Ook zijn er bijzonder interessante natuur-en andere wetenschappelijke films, talen-opleiding en een grote variatie andere cursussen te volgen. De laatste maanden zijn de uitzendingen bij uitstek interessant geweest in verband met de acties en demonstraties tegen de regering. De Nederlanders kijken gewoonlijk eerst de kat een beetje uit de boom voor ze ingrijpende stappen ondernemen, maar als ze er dan toe overgaan doen ze het grondig.

Dat zelfs de Christelijke vakbond tot acties overging is betreurenswaardig. Het is een feit dat de regering zich wel een beetje toeschietelijker had kunnen opstellen, maar tenslotte, op is op, en waar niet is verliest zelfs de keizer zijn rechten. Tenslotte heeft de vorige regering voor Sinterklaas gespeeld toen het uitkeringen uitdeelde naar links en rechts alsof er geen bodem in 's lands schatkist kon zijn. Nu dat toch echt wel waar blijkt te zijn believen velen dat niet te geloven. De regering Den Uyl, die dit beleid gevoerd heeft, heeft de tegenwoordige regering met de rampzalige brokken laten zitten. De P.V.D.A. (Partij Van De Arbeid) zal niet groeien van deze acties, vooral niet nu het ook nog bekend geworden is dat het laatste gedeelte van de Deltawerken, de brug over de Oosterschelde, de oorspronkelijke kosten beraming bij millioenen overschrijdt. De regering Den Uyl heeft dat geweten maar de bouw

Vervolg op pag. 19 ...

Vervolg van pag. 18.
ervan toch doorgezet.

Dat ook de C.D.A. (Christelijk Democratisch Appel) verliezen gaat lijden wordt algemeen verondersteld. Velen vragen zich af wat de "C" eigenlijk nog betekent in deze naam. Vooral de oude Anti Revolutionairen 'zien het niet meer zo zitten' met de C.D.A.

Tenslotte verliezen ook de vakbonden veel leden door deze acties. De grote vraag is: wie heeft er gewonnen?

Terugkomend op het Nederlandse omroep systeem, het ligt er natuurlijk wel aan op welke zender men afstemt. Maar van de aktualiteiten rubrieken is altijd veel te leren, ongeacht de richting van de besprekingen. Vooral de inspraak programma's waar de luisteraars kunnen inbellen en hun mening tenbeste geven, tonen een heel duidelijk beeld van het doen en denken van de Nederlandse samenleving. Er werd de laatste maanden in deze programma's door vraagenstellers en interviewers veel ruwe taal gebruikt en bitter weinig respect getoond voor de ministers in deze regering. Hoewel de ministers goed genoeg waren om aan de verzoeken van een interview te voldoen, werden ze vaak na een paar woorden onderbroken door een haast vijandige, bevooroordeelde interviewer. Er werden ook kinderen gebruikt om de mensen aan te moedigen tot verzet tegen de regering. Wat zal er uit deze kinderen groeien? Kinderen horen bij de samenleving, ze moeten inspraak hebben, is de gedachte die hieraan ten grondslag ligt, en zo hoor je in speciale programma's van ouderen en kinderen samen, dat de kinderen worden aangemoedigd om tegen de wensen van hun ouders in te gaan: "Als jij in een rommelig kamertje wilt bivakeren dan moet jij dat weten, het is jouw kamertje, daar moet je moeder zich niet mee bemoeien." Geen wonder dat kinderen zich niet veel meer laten gezeggen.

Zo zien we het mooie en het minder mooie van de Hollandse t.v. en radio.

Tot de volgende keer!

Betty Nieuwestraten woont in Hendrik Ido Ambacht, Nederland.

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Books

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Rev. H. Van Andel

The men of old

You have heard that it was said by the men of old ...
Matthew 5:21

Who are the men of old? Jesus spoke of them more than once in the Sermon on the Mount.

Some interpretors think that Jesus referred to Moses and the prophets. They claim that there is a sharp contrast between the Old and the New Testament and that Jesus changed the law of the Sinai into something new.

However, this is not possible. Jesus said not only that He had not come to abolish the law, but there are also several expressions which Jesus attributed to the men of old which cannot be found in the law of Moses.

It is important to emphasize that Jesus referred to what was SAID by the men of old. Usually when Jesus quoted passages from the Old Testament he spoke of what was written.

Exactly the word "said" shows us the right direction. As we know the old rabbis in Israel had indulged themselves in an elaborate explanation of the law of Moses. It had become a long list of splintery prescriptions and rules which were not laid down in writing, but were orally taught. Students had to repeat them endlessly, so that they became fully able to teach them later in the same way.

This oral traditional was called the "Halacha."

Not earlier than at the end of the second century after Christ the rules of the "Halacha" were fixed and ordered in writing. During Jesus' days the oral instruction was still entrusted to the rabbis. It was put on the same level as the Old Testament itself and therefore accepted and proclaimed as the Word of God.

There is always a danger — also in our days — that tradition is put on a par with the Word of God. Sometimes people do this unconsciously with old customs and rules in the church. Tradition is important, but it is human, only God's Word is divine and therefore infallible.

Be careful, reformed people, that you do not mix up the Word of God with what is only tradition.

Van Andel is a retired minister of the Christian Reformed Church.

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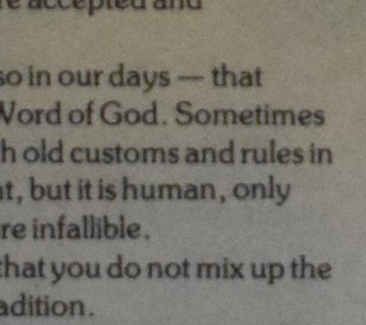

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Fiction

Implausible and impossible excitement

The Lambs War, Jan De Hartog; Fawcett Crest, New York, 1983; paperback, 486 pp., $4.75. Ed Vanderkloet, Toronto, Ont.

One can leave it up to Jan De Hartog to write rich and fascinating novels. This Dutch-born, now American writer is not only an outstanding story teller, he also wrestles with the meaning of life and how to live the command to love God and neighbour in a wicked world. *The Lamb's War,* his latest work, is a good example of how De Hartog thinks we must be in the world, yet not of it.

Like his previous books, there is something robust about this novel. The author knows what real life is all about and nowhere is there a trace of the sweet sentimentality so often found in the writings of other Christian novelists. The main character in *The Lamb's War* is Laura Martens, a Dutch Quaker girl who at the age of 16 decides to visit her father, a prisoner in a German concentration camp. The father, a devout Quaker who espouses pacifism and non-violence, is killed by Nazi thugs after going berserk when he is forced to witness the sexual assault on his daughter by the camp commandant. The camp doctor, a Nazi himself, takes the girl into his own quarters where she lives for three years as his mistress. The shock of the crime she witnessed caused her to suffer from severe amnesia; she simply doesn't remember anything from her past.

After liberation by Canadian troops, an American Quaker paramedic, Boniface (Bonny) Baker, marries Laura for the sole purpose of bringing her to the United States where her grandmother is waiting for her.

Laura and Bonny have some harrowing experiences at a Quaker mission outpost in New Mexico and a narrow escape from a band of hostile Indians. Since their marriage was one of convenience only and since Laura refuses psychiatric treat ment, they divorce. Laura gradually regains her memory and goes on to become a celebrated medical doctor in Africa.

The story is an exciting portrayal of the victory of good over evil. But in typical De Hartog style it is filled with implausibles and impossibles. For example, a Dutch Quaker is such a rarity (there were no more than a few dozen in all of Holland) that it strains the credibility to see one pictured in this way. The same applies to the appearance on the scene of Bonny Baker, an American Quaker serving in the Canadian army as a paramedic. Moreover, Baker is actually searching for Laura at the request of her grandmother in America, and he accidentally finds her in one of the first con-centration camps liberated by the Allies. Laura, the hapless victim of Nazi brutalities, turns out to be a wily schemer who swears like a trooper and is fluently conversant in the course GI lingo. When confronted and surrounded by extremely hostile Indians in New Mexico, Laura's and Bonny's Quaker faith in non-violence is severely tested but fortunately these taciturn Indians so happen to be non-violent tribes who never attack anyone but only try to scare their enemies. It is this kind of improbable scene which give the book a rather contrived impression.

Also, De Hartog isn't overly concerned with geographical accuracy. In an earlier book, *The Captain,* a main figure is a Canadian sailor whose hometown Kenora is constantly misspelled as Kinora. In this book he portrays a Canadian soldier who hails from Medicine Hat, Ontario. But such inaccuracies are perhaps artist's liberties that annoy only this reviewer.

Despite his raw realism De Hartog believes that the good — which according to Quaker belief resides in every human being — will ultimately triumph over evil. Pacifism and non-resistance are to be the only weapons in the believer's arsenal.

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Bible guide

A practical guide

The Word Topical Bible of Issues and Answers, William Pinson; G.R. Welch Company Ltd., Burlington, Ont., 1983; pb., 292 pp., $10.20 Rev. Johan D. Tangelder, Strathroy, Ont.

This practical guide lets the Bible speak for itself on scores of ethical and moral issues such as family life, government and astrology. Subjects such as faith, heaven or regeneration are not included. Primary subjects are listed alphabetically, with hundreds of other topics cross-referenced under the main headings. Full Scripture quotations are presented under each heading with lists of related references. The King James Version is used. No interpretation is given of the Biblical material. The author acknowledges that some of the placements of texts are subject to dispute. The reader has to do his own exegesis. A good resource work for catechism, Sunday School and Christian school teachers.

Lifestyle

Unique insight

The Jewish Soul on Fire, Esther Jangreis, William Morrow and Company Inc., New York, 1982; hc., 242 pp., price $16.95. Helen Tangelder, Strathroy, Ont.

A rabbi's wife dares to speak out and to challenge her own people back to Old Testament living and to the Law for family and religious life. A must for Christians who tend to disregard the Old Testament as authoritative with having no guidelines for moral responsibility. Although she is not a Hebrew Christian, she has unique and interesting insights into the Old Testament which still ring true today.